

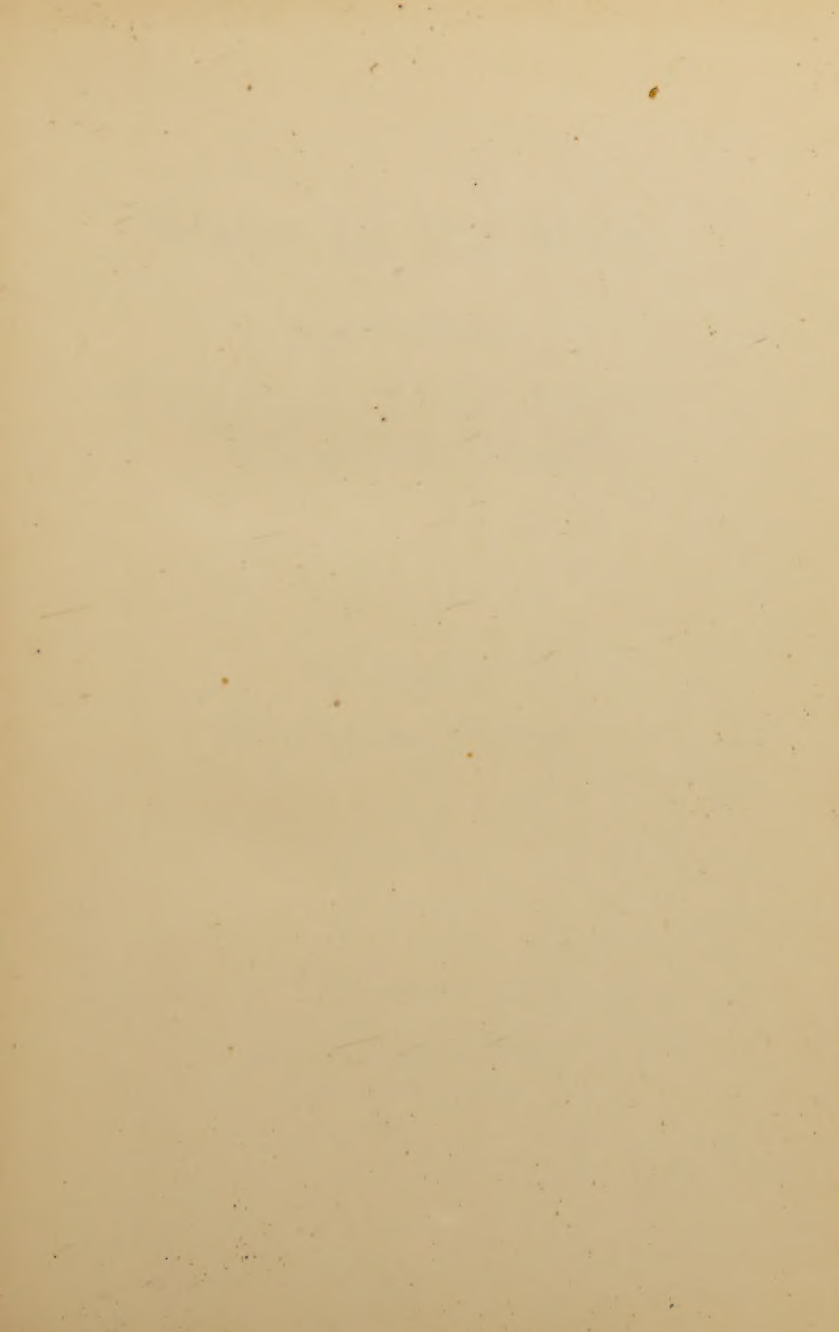
HEALING AND PRAYER

By
IDA MINGLE



This book, the second volume of "Steps in the Way," consists of twenty-six lessons, embracing the many phases of unfoldment by which Healing and Prayer are made effective. It contains the science of Principles revealed in the consciousness and worked out by the author in the course of her spiritual unfoldment. It is the last word on these subjects, and reveals the purpose of Creation in promoting its higher systems of healing in the race. The outworking of these two essential factors of progression, viz., healing and prayer, prepares consciousness for illumination of Truth, by which man may be spiritually born and go free from the necessity of suffering and the laws of the flesh.





Steps in the Way

By IDA MINGLE

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"Miscellaneous Lessons," "Poems of Truth and
Meditations," and many booklets contain-
ing Principles of Life and Being.*

VOLUME II

Healing and Prayer

SCHOOL OF LIVEABLE CHRISTIANITY

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*"And other sheep I have . . . them
also I must bring, and they shall hear
my voice; and they shall become one
flock, one shepherd." John 10:16.*

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FOREWORD

The ideas and principles contained in this volume, "HEALING AND PRAYER," are distinct steps in the Way, leading to unfoldment of Christ Consciousness. The purpose of perfecting the consciousness on the natural plane of expression is to make for capacity to receive the illumination of the Spirit, and to be opened on the spiritual plane of expression.

Healing pertains to the natural man. It is a process of unfoldment by which the forces of the natural plane are subjected to the unfolding spirit of the ego. Healing, on the plane of mind is summed up as understanding; while on the plane of soul, it is emotional control. The thoughts and feelings, subjected to the spirit of the ego, prepare one to make contact with the Inner Spirit from which come the illuminations of Truth. Prayer is the connecting link between the ego, with natural forces in control, and the Inner Spirit.

Prayer is a discipline by which one makes contact with the Inner Spirit. Through this contact spiritual illumination is made possible. The application in the life of the spiritual ideas revealed makes for conscious-

ness suitable to function the Principles of Being. These Principles are unfolded from the Mind of the Spirit when it is gained. The Mind of the Spirit is gained through mastering the forces of the mind of the flesh. This one can do when aided by the Spirit, operative by means of spiritual ideas. Through mastering the forces of the mind of the flesh, healing is promoted. Thus, healing and prayer are promoted as one in the consciousness of one unfolding in the order of God.

This volume, "Healing and Prayer," in its principles and ideas applied, lead to the revelation of Truth. When unfolding in the order of God, an ego goes through a process of progression, all leading to a definite goal. This is not in the will or might of the self, but is an order of God unfolding in a consciousness willing to permit the Laws of Being to unfold, free from self-opinions and obstructions. Because Truth is the ultimate of the application of the principles and ideas in these lessons, it follows that the capacity of Truth's unfoldment is present in the principles and ideas of this book. However, it is in their application in the life of man that spiritual principles are liveable. Through consciousness becoming alive in the Life of

the Principles of Being, one enters into the Christ Love and it in man, by which the Truth reveals itself as a state of being.

These volumes of "Steps in the Way" are not written from the outer mind as methods of study, but are the record of ideas and principles unfolded in the consciousness of the author, by which she came into the Life and Love of Truth. Students prepared to let these ideas and principles unfold in them will, of necessity, have a like unfoldment. Principles of Life and Truth are alike applicable to all states of consciousness conformed in spirit and will sufficiently to permit their unfoldment and outworking.

Lesson I

PURPOSE OF HEALING

The purpose of healing is to promote *consciousness of harmony*. Consciousness of harmony must be before the Principles of Being can unfold themselves. These Principles unfold to produce a man who will never be sick. Harmony is an outer symbol of the qualities of Heaven. Heaven is the kingdom of spiritual qualities, by which the Principles of Being (God) express. If the ego could not experience harmony on the physical plane of his being, he would be without the consciousness necessary, by which the Principles of Being operate to bring forth the perfected man.

People think they strive for healing in order to promote their own selfish interests. The self must attain the consciousness of well-being in order to perfect the natural man. But the promotion of the self is not for the ego, but for the Lord. The Lord is the Law of God. It is the means by which the Principles of Being are manifested in the flesh; and man is brought forth in the image and likeness of Creation.

Healing is a name applied to any form of

1 expression by which harmony of mind and
body is promoted. There are many forms of
healing. The most common form of healing
4 in the material world is that effected through
the use of drugs and surgery. Each plane
of progression gives rise to its own form of
healing. Hence, there is a system of Drugs
8 pertaining to the material plane; Hypnotic
and Mesmeric healing pertaining to the
psychical plane; Metaphysical healing to the
mental plane; Spiritual healing to the plane
12 of spiritual progression; Christ healing operative
to accomplish the Divine Will's purpose
in those coördinated to the Spirit of God.

Healing on the material-physical plane
16 deals with producing effects to the physical
senses. It is centralized about drugs and surgery.
Drugs may change the chemistry of the
system and effect temporary harmony. Surgery
20 can cut off the offending member or
adjust the form and function of the organs,
promoting temporary results. It may also
remove false growths and tissues, promoting
24 more perfect functioning of the organism.
These forms of healing serve the race well, on
this plane of expression, though much discord
is later reckoned with because of this system
28 of healing.

Since the advancement of the race from the 1
low plane of the physical to the metaphysical,
other forms of healing have been uncov-
ered. The Drugless healing system arose in 4
opposition to the Drug healing system, even as
the metaphysical arose in opposition to the
physical. Osteopathic, Chiropractic, Napra-
pathic, Electrical, and Radium healing are the 8
most common of the drugless system. As
consciousness reached a higher development
of the senses, it needed a higher system of
healing to promote harmony. The supply is 12
always equal to the demand in the Law of
progression. Systems of healing, holding the
ruling power on particular planes of the race's
progression, only aid in destroying themselves 16
or in modifying their own power when they
attack the healing systems that transcend
them. They are making a fight on the Spirit
of Intelligence that is progressing the race to 20
an appointed end. In this are their own self-
righteousness and defeat.

Healing on the psychical plane of progres-
sion takes the form of hypnotism, autosug- 24
gestion, mesmerism, spiritualism, and kindred
phases of expression that promote animal
magnetism. These systems, as to destructive-
ness, are on a par with serum, toxins, etc., 28

- 1 used in the system of Drugs. Healing on the
psychical plane dominates the will and feel-
ing energies, producing temporary results.
4 However, all healing is temporary in its rela-
tion to the changing physical organism.

Healing by electricity is a cross between the
physical and the psychical. Electricity is the
8 result of animal soul development: it is a
highly developed energy of sex consciousness.
Where consciousness has transcended the
sexual energies and forces, electrical treat-
12 ment is of no avail. Healing by radio-activity
transcends the healing by electricity. Radio-
activity corresponds to a mental energy in
contradistinction to electricity being a soul
16 energy. Both pertain to advancing con-
sciousness. In reality, the healing systems
discovered on the outer planes are the ema-
nated results of development taking place in
20 the consciousness of man. This inner develop-
ment is through the Law of progression and
is attended by some disorder. That by which
the disorder is occasioned becomes a known
24 Healing system to man, by which he works to
control the disorder of progression.

Physical healing partakes of the same
nature of progression as the universal affairs
28 of a nation. The conditions that disturb a

nation are controlled by a leader, developed 1
on the hidden planes of advancement at the
time of the disturbance. This is to say that
the race is never without a leader to control 4
any disturbing situation that arises. The
nation, the body of the race, corresponds to
the body of the individual. No disturbing
condition can arise on the bodily plane that 8
does not produce its own healing methods.
The conditions and methods may not be in
balance, but one is promoted from the other
in sequential order. 12

All healing is right on its plane and a means
of controlling the disintegrating forces that
appear as disease and inharmony. Healing
is opposite to discord. It is the means by 16
which the factor of harmony is developed in
the consciousness. Unless the outer man
becomes conscious of harmony, the inner
Qualities of Being can not be consciously 20
gained.

Metaphysical healing particularly relates
to the mental plane. The metaphysical is
that which is above the physical. Hence, a 24
healing that transcends the systems used on
the physical plane came into prominence
when consciousness advanced to the mental
plane. Much treatment on this plane is tem- 28

- 1 porary and suppresses the forces dealt with.
Denials and affirmations, the method of heal-
ing used on the mental plane, conform to a
4 Law of Creation, and in this is the success of
metaphysical healing.

Denials are negative when properly ex-
pressed; affirmations are positive. To combat
8 the inharmonies through positive denials
is to increase the momentum of the inhar-
monious forces. To affirm the Truth of the
omnipresence of the harmonies desired is in
12 keeping with the Law of Prayer: that of be-
lieving that one already has what is desired
or needed. Denials are the powerless forces:
affirmations are the powerful. When affirma-
16 tions of Truth are negatively made they are
without healing power.

Metaphysical healing has its basis of suc-
cess in separating the good from the evil
20 forces. Aggregating the powers of evil to one
pole of being, through denials, and the powers
of good through affirmations, the metaphysi-
cal strikes a balance between the two that
24 makes for equality. This equality invites
harmony; harmony manifest to the body as
the needed form of health and well-being. It
comes from within, because the mental con-
28 dition invites it.

Spiritual healing is incidental to spiritual 1
illumination and progression. It is from the
Law of the Spirit. It characterizes conscious-
ness greatly freed from the aspects of self-will 4
and desire. It comes into action through
the law of demand and supply, or giving and
receiving. Giving and receiving in balance is
Love. Spiritual healing is the reality of which 8
metaphysical healing is a mental correspond-
ence. Spiritual healing comes to pass because
consciousness is capable of receiving it. What
one needs is supplied in Divine Laws when 12
the consciousness is right to receive it. In
spiritual healing one no longer affirms or
denies. This necessary discipline passes away
at the superseding of the metaphysical pro- 16
gression with the spiritual.

Christ Healing is instantaneous. It is
operative through the Divine Will to accom-
plish a Divine purpose. This is to say it is 20
called into expression in Christ's own Law
of unfoldment. It characterizes those in
regeneration. Christ Healing is never sought.
When one abandons himself to the Divine 24
Will, in service to God, one is sustained and
supported in Divine Law. The good one needs
is presented as by a Loving Father who looks
after the interests of His children. The Christ 28

1 Healing is the means by which the chastise-
ments in the Law of the Lord are brought to
naught. One unfolding Christ consciousness
4 has passed beyond the plane of choice. Not
seeking anything but to do the Father's will,
conditions arise for which one is not respon-
sible and which one cannot heal. When these
8 conditions have accomplished their purpose,
healing is effected through Christ, the Lord
of the progression.

The purpose of all healing of a mental and
12 a spiritual nature is to translate energies of
inharmony, revealing their corresponding
harmonies. This sort of healing develops the
forces of mind, soul, and spirit, though also
16 raising the energy rate of the body. Healing
by means of drugs and surgery deals dis-
tinctly with the physical plane. It effects
harmony to the senses oftentimes at the expense
20 of the soul, and mind, and spirit.

Since many of the discords that arise are
due to energies passing from the spirit to the
bodily plane, or vice versa, the tendency to
24 check the action of these energies is oftentimes
destructive of the finer organism of the ego.
This is to say, the purpose of healing, seen
only to secure physical harmony, is oftentimes
28 destructive to the unfoldment of spirit, soul,

and mind. But the outer inharmonies must 1
not be allowed to break up the consciousness
and disorder it. Hence, healing is permitted
to effect temporary harmony, thus giving the 4
ego a chance to unfold in strength and character. Jesus emphasized that it was better to
cut off the offending member than that the
whole body should go into hell through 8
its discordant influence. This admonition
reflects itself on the purely physical plane of
material existence as surgery.

Surgery is commendable, but it is suffered 12
to be so that the Law of Progression may fulfil itself. It is a symbol of man's control over
the bodily members. All kinds of material
healing effected through drugs or mechanical 16
means are suffered to be, that consciousness may be unfolded. Discords are incidental to material development. Since one
comes into existence to gain consciousness of 20
the real being, discords incidental to material development must be held in check through
the various healing systems. These systems
should be seen as God-provided on their particular 24
planes and their purpose understood. Healing services are provided through the
Divine Intelligence, and symbolize God's care
for its unfolding consciousness (man). 28

1 It is not that anything on the material
plane is commendable when contrasted with
Truth. But Truth would be without an organ-
4 ism through which to express, except con-
sciousness were protected in its sojourn from
low to high planes of advancement. The
various healing systems serve the race and
8 are permitted in the Divine Law that directs
all unfoldment. These systems are not to
be condemned. They are appreciated as
rendering a service on their particular planes.
12 It is the duty of each progressing soul to find
his own connection, when healing is needed.
This protects the consciousness from too
severe attacks of discord, enabling it to fur-
16 ther advance. Healing is for the purpose of
controlling and conforming developing forces
of consciousness to the Law of Harmony.

The goal of progression is Heaven of con-
20 sciousness. This is a state of harmony in
which the Will of God can directly express
in Man. In the conflict of the spirit and the
flesh, harmony is sought and promoted. This is
24 an outer symbol of the harmony of God to be
attained when both spirit and flesh are con-
formed to the Principles of Being. Then man
is reborn and made to partake of the Divine
28 nature. In the Divine nature he cannot be

sick nor know woe nor sorrow. 1

Harmony must be physically felt to be consciously known. Hence, sickness is to be subjected to harmony. This is a means by which the Divine Will is finally known. It is not the Will of the Father that any of His children should suffer. Suffering is incidental to becoming a child of God; to passing from the material state of being. Without the consciousness of the material, there would be no spiritual consciousness. This answers the query, Why did not God make man spiritual in the first place? Without progression there would be no consciousness, nor formed state of being. Spiritual qualities are formed and consciousness is gained through the agency of the hells of matter. 16

Healing deals with sin only on the mental and the spiritual planes of progression. Sin is imperfection of consciousness. This imperfection produces sickness or discords. Excesses on the physical plane promote discord and disease. But excesses on the mental and soul planes are also promotive of physical discords. Sickness and discords are regenerative to mortals who are softened by tribulations. Tribulations in the flesh force mental and spiritual progression. God is 28

- 1 the motion of Life, the Principle governing
external changes.

Health is a mode of harmony common to
4 mortals. Happiness is the mental counter-
part of health. Both are essential toward the
development of the consciousness of har-
mony. All disease is the result of the lack of
8 balance between the male and female quali-
ties of consciousness. Health is restoration of
equality of these poles of expression, though
temporary in nature. Wholeness is gained
12 when the male and female poles of conscious-
ness are established in unity. This is not
possible until the identity of the immortal
nature. Immortality transcends mortality.
16 The immortals will attain the capacity to be
freed from sickness and death. Methods of
healing will have passed away when immor-
tality is identified. The Will of God expressing
20 in the earth or plane of form will directly
promote harmony. Healing is but a symbol
of an omnipresent action of God, to be known
as harmony in immortality.

MEDITATION

1

Through healing, I am made conscious of
the Principle of Harmony.

No sense of discord can control Man; he 4
is controlled in the Laws of God.

I rejoice now in harmony of spirit, soul,
mind, and body, through Jesus Christ, Lord
of the being. 8

Lesson II

SCIENCE OF HEALING

- 1 Science of Healing pertains to the mental
and spiritual planes of progression. Healing
on the plane of the physical and the psychical
4 is without science. This is to say that no real
scientific deductions, in regard to healing, can
be formulated on the physical or psychical
planes. Until the forces of consciousness have
8 been scientifically coördinated, there is no
science of Man or healing. A kind of a man,
called mankind, needing attention so as to
promote harmony, may or may not obtain
12 healing through the method employed. Man-
kind not being properly coördinated, the
system of healing employed, however pro-
gressed, cannot produce infallible results.
- 16 There is a science of healing, but it is com-
mon only to the mentally and spiritually
progressing. The science of healing operates
not so much to effect physical harmony as to
20 promote proper coördination of conscious-
ness. Consciousness, going through the
process of being coördinated to Divine Laws,
needs to be approved in the Law of the Lord.
24 This approval is accompanied with healing.
The healing is for the purpose of making

Man conscious of the power and presence of 1
God; though this is the relative purpose. The
absolute purpose of scientific healing is to
penetrate the physical domains with the Qual- 4
ities of Being, that the Word may become
flesh. The Word or Qualities of Being
becomes flesh when the ego is spiritually
born. 8

The Science of Healing includes the science
of health. Health is genuinely identified when
wholeness is established. Wholeness is one
with holiness. Man is whole or well only 12
when he is in holiness. Holiness or Whole-
ness is the unity of the male and female
qualities of being. It is the separation of these
two poles of being that makes for disease. 16
Contrariwise, the unity of these two poles of
consciousness makes for wholeness.

Wholeness is something more than physical
comfort. It is the name applied to a coördi- 20
nation of forces that makes for spirituality.
Not all who are free from pain are in a state
of health, nor are they developing spiritually.
Some people are so gross in their nature that 24
pain, by which regeneration and redemption
are effected, is not yet possible. These may be
said to be in a state of health. Health is a
name applied to the harmony of animal man- 28

1 kind. This kind of harmony is far from being
the identity of the Qualities of Being that con-
stitutes the Kingdom of Heaven. This King-
4 dom identified is a whole (well: one) man.

The Science of Healing is discovered in
understanding the two poles of conscious-
ness. The feminine or negative is subjectively
8 the qualities yet to be known or expressed.
Objectively, it is made up of the forces of
feeling. The masculine pole of conscious-
ness is made up of the positive forces. Sub-
12 jectively, these are the powers of the spirit
of man, while objectively, they are the powers
of mind positively and actively expressed.
The positive forces relate to the "Yes" of
16 consciousness, and the negative forces to the
"No."

The "Yes" and "No" of consciousness are
identified as Affirmations and Denials on the
20 plane of healing. These have their particular
development on the plane of the mental,
hence associate with metaphysical healing.
The mental or metaphysical plane of pro-
24 gression is one of discipline and development.
On this plane, qualities of consciousness
are unearthed and made ready to express
in righteous order. The mental is the means
28 by which facilities of consciousness are devel-

oped and made ready to function the Laws of Being. 1

Through the use of affirmations, consciousness is established in the realization of the presence and power of the harmonious and heavenly qualities. Through the denials repulsion to the evil and discordant forces is quickened. These are promoted in opposition to each other. Affirmations are positive (male) and denials are negative (female) in character. The pitting of these unlike forces against each other results in quickening a current of neutral consciousness that is the One of the two. Through this One quality being projected toward the consciousness, physical healing is effected. This is the scientific law of healing that materia medica attempts to promote. Homeopathy and allopathy deal with likes and unlikes, respectively. 20

Affirmations deal with likes, Denials with unlikes. This is to say that through affirmations, egos progress the desirable, and through denials they repudiate the undesirable. Some students secure quicker effects through the use of affirmations while some prefer the denials to be dominant. In spiritual healing, that transcends the metaphysical or mental, one 28

1 does not deal with either of these two poles.
Having already positioned consciousness for
and against the Truth through discipline,
4 one knows the Truth, the One, without the
necessity of mental harangue.

Metaphysics promotes scientific healing.
It serves toward developing consciousness
8 through subjecting the evils to the good. It
also makes the ego conscious of a Power that
transcends the dual powers of the world.
This Power is the power of God. It is pro-
12 jected in the direction of the mental and the
physical because consciousness, in turning
from the material, invites from within the
supply of its needs. Metaphysical healing is
16 not the real healing, but the mental reflection
of it. The real healing is redemptive in its
effect and makes for spiritual birth. How-
ever, egos on the metaphysical plane are
20 uplifted and progressed through the healing
method, common to this plane. It serves
toward rejuvenating the natural man; and
makes for consciousness of the Powers of
24 God that transcend the plane of the natural.

The Science of Healing exists in the Laws
of Progression. As these Laws unfold, healing
is promoted. When egos reach the acme of
28 material progression they automatically turn

away from the outer planes to the inner. 1
From the inner plane they invite higher knowl-
edge, which in turn gives rise to higher
healing methods. The Science of Healing is 4
not really known until at the culmination of
the metaphysical. Then it is seen to exist for
the purpose of perfecting consciousness and
not to effect physical health and temporary 8
happiness. However, these are incidental to
progression and must be experienced so that
consciousness may have an incentive to seek
after the Qualities of Heaven or Harmony. 12

The Science of Healing is in knowing the
Truth. The Truth is not known on the meta-
physical plane. However, capacity to know
the Truth is developed on the metaphysical. 16
This is accomplished in the development of
forces of spirit, soul, mind, and body. As one
is able to know the Truth, through the result
the discipline of affirmations and denials 20
affords, to need any good is to invite it into
action. The Law of the Lord supplies the
needed good of those who seek first the king-
dom of God, and His righteousness; that is, 24
the kingdom of Principles of Being.

To seek for health is to imply that it is not.
This is to deny the Law of Healing. The Law
of Healing is based upon the realization that 28

1 all needed is now present. It is present in
the presence of God, the All of all. But the
adverse forces before believed in must be
4 combated, hence the necessity of denying
their existence. This necessity occasions the
use of denials in effecting healing. The affirma-
tions of Truth make one conscious of the
8 qualities of Being. The affirmations are
necessary to effect realization of the Truth.

When Truth is sufficiently realized that one
can keep his mind stayed in it, the science of
12 Healing is automatic. While one passes into
a plane of progression where he must suffer
with Christ, in order to be spiritually born,
yet, the Principles of healing are ever pres-
16 ent. These Principles, established as working
factors of consciousness, operate when the
need is apparent, through their own law of
expression. In this, the Father works to
20 accomplish His Will and purpose. Prior to
this capacity of the Father's expression, the
ego works to know the Truth. Truth, known,
makes for the ceaseless prayer or state of
24 being in which one is always conscious of the
spiritual significance of all things.

The ego is subject to phases of discord,
mental, physical, and emotional, until his
28 redemption from mortality. Temporary heal-

ing gives way to regeneration when Truth is 1
operative in the consciousness. Regeneration
makes for the orderly alignment of the forces
of spirit, soul, mind, and body to the Prin- 4
ciples of Being. When this alignment is per-
fected, egos will not be subject to sickness, sin,
or any other form of discord.

There is no scientific healing on the plane 8
of *materia medica*. Certain chemicals, aggre-
gated as drugs, have a harmonizing effect,
and doctors become proficient in adminis-
tering them. But no doctor can say with 12
certainty that certain drugs will reach certain
conditions. Differences in the states of con-
sciousness of the patients make the healing
uncertain. What is food for one patient may 16
be poison to another. Even on the mental and
spiritual planes the certainty of healing can
not be outwardly assured. When conscious-
ness is right, and forces properly related 20
under the Laws of Being, healing is effected.
The Law of Healing may be complied with,
but God gives the result when right alignment
of consciousness to Its Principles is present. 24
The Science of Healing is not in the healing
but in the Principles operative to effect it.
These Principles work to finally produce a
whole man, one that cannot be sick. 28

1 Healing is but incidental to the mastering
of the dual forces progressed on the plane of
mortality. Healing is not eternal, but
4 incidental to progression. Changes in the con-
sciousness necessitate different healing meth-
ods. The healing of yesterday may be of no
avail today; though, in its time, it was effec-
8 tive to promote the harmony desired. The
Science of Healing, like the science of mathe-
matics, exists. But the application of this
Science to the particular problem accounts
12 for the disparaging ideas promoted about
scientific healing.

 The Science of anything can only be known
in its art. The science of mathematics is
16 known only by those who apply the principles
to problems. Even so, the Science of Healing
can be known only by those through whom
the healing is expressed. It is impossible to
20 explain the science of anything to anyone not
conscious of that science through its activity.
The Principles of Healing are present, but
owing to the condition of mortality, are not
24 perfectly expressing. The Principles relating
to this Science are touched and witnessed by
many; but even these have not yet advanced
to the fulfilment of mortality that will per-
28 mit these Principles to be always active.

Mortal sense and discordant forces of consciousness obstruct their perfect expression. Because of this, the Science of Healing is often repudiated. 1 4

An intelligent doctor oftentimes touches the law of healing. However, he uses the symbol to promote the effect desired. Many physicians attribute healing to the *faith* of the patient in the doctor or the drugs used. Many patients have responded marvelously to nothing but colored water, given by a physician in whom they put their trust. On all planes, healing is much a matter of faith; though the Science of Healing rests upon understanding also. The Science of Healing rests on the Law of Prayer. Prayer must be scientific to effect healing. One must pray in faith and in understanding also to produce the fruits of faith. 8 12 16

MEDITATION

20

Through Healing I am made conscious of the Presence and Power of God.

I am glad to let the Divine Will be done, manifesting harmony of mind and body. 24

Male and Female forces are balanced in my consciousness, and Truth manifests its perfect expression.

Lesson III

AFFIRMATIONS AND DENIALS

1 Affirmations and Denials are the means by
which healing is effected. Affirmations per-
tain to the "Yes" of consciousness, denials to
4 the "No." "Let your speech be, Yea, yea; Nay,
nay: and whatsoever is more than these is of
the evil one." This is to say, let the ego receive
or reject all phases of forces. Affirmation is
8 the receiving, denial is the rejecting. The
former is the positive, the receptive; the
latter is the negative, the repulsive.

Affirmations and denials are modes of dis-
12 cipline. They are the means by which the
two poles of consciousness, male and female,
are properly balanced. Through balancing
the outer positive and negative forces the
16 inner qualities are also established in balance.
This permits the Principles of Harmony to
express from the inner domains to the con-
sciousness. Healing is the objectification to
20 the flesh of the harmony projected in this
balanced state.

Affirmations, in relation to healing on the
mental and the spiritual planes, pertain to
24 knowing the Truth. However, on other planes
of expression, they relate to the constructive,

the desirable. Affirmations are used in 1
declaring as already being what one desires to
be manifested. In other words, they are used
to invite into action the Qualities of Being. 4
Through declaring that these Qualities are
present, one conforms to the Law of Omnipresence. Omnipresence is the totality of the
Qualities of Being, or God. These Qualities 8
are not absent except to the consciousness of
Man. This is to say that until the consciousness
of Man has unfolded so as to make contact
with the Qualities, they are as though 12
they were not. Through declaring that they
are when they are not is not to lie, but to
speak the Truth. To say that they are not
present is to be in the lie and to be the liar. 16

The main objection that materialists make
to the methods of scientific healing is that
they do not like to lie, through declaring as
already being what is not. They prefer to 20
judge by the appearance and not righteously.
It is much easier to say, "I have a pain,"
than to say, "The Harmony of God is now
present." Yet, all effective healing has been 24
made through coping with these sense habits;
through looking back of the appearance and
judging righteously. Naturally, healing is
effected in the midst of discord. Hence, one 28

1 is expected to know the Truth, in spite of
the apparent discord.

Denials help to control the sense of discords
4 and to know the Truth. Denials are a
repudiation of the discordant forces felt.
Discordant forces are untruth in spite of their
presence and power. To know the Truth about
8 the untruth is more important in its effect
than to promote healing. Healing is only
incidental or preparatory toward coming into
a consciousness of Truth about the untruth;
12 by which the untruths will be forever dis-
solved. At this dissolution, man will go free
from the discords of mortality and become
identified in a state of being that will not be
16 sick, nor suffer.

Denials to be effective must be negative in
spirit. *They must not be positive.* To make
a denial positive, that is, putting a positive
20 spirit back of them, is to increase the forces
denied. This is the discord that prevents
much healing. To be effective, denials must
be based upon the knowledge of Truth. To
24 say, "I have no pain," when one has a pain, is
a weak denial, personal in its sense, and non-
effective to offset pain. One is not expected to
lie about the facts of nature. The admission
28 that there is a pain is necessary to call into

action that which will offset the pain. 1

Pain is incidental to progression; to the transposing of spirit to matter and matter to spirit. It is not an enemy to be despised but 4
an agent of dissolution. Pain is the means by which old structures are torn down and new ones built. Pain is to be understood and not condemned. The only action is that of God. 8
Pain is the identity on the plane of matter of the action of God. This is not to say that the pain is the action of God. The action of God, reversed on the plane of matter or sensation, 12
becomes pain; even as light identified became darkness. The unidentified light remains light; but the identification of any quality of God or Being necessitates its becoming 16
reverse to what it is. To look back of pain to the action of God, as the one Presence and Power, is to call that One into expression and to offset the pain. 20

When one can see the Lord back of pain, and view pain as an agent of construction, it can become actually pleasurable to the senses. The author has had many pleasurable pains 24
—converting through consciousness of Truth the enemies of the flesh into agents of the Lord to effect the Divine Will and purpose. It was in the midst of terrific pain that she 28

1 was given to know, "It is I; be not afraid."
From that time on, pain which she so often
experienced became an agent to promote
4 spiritual progression and not something ruth-
lessly destroying the mortal man.

The common denial that can be applied to
all discords is summed up in the words, "No
8 sense of inharmony has any power or pres-
ence." This is followed directly with the
fundamental affirmation, "God is the one
presence and the one power." Since God is
12 the one presence and the one power, and
what is thought to be the power and pres-
ence of discord is only a belief, built up
in sense consciousness, there is no reality in the
16 sense of pain. This is the argument that con-
sciousness must wage until it is convinced of
the Truth back of it. Seeing all things as
something of the Allness of God expressing
20 is another way of arriving at the same con-
clusion of Truth. Since God is the Allness
in modes of expression, what is present that
is outside of the Allness of Omnipresence?

24 It is a great art to convince one's self of the
Allness of God. It is not the work of a moment
but a continuous conquest. In this conquest
the forces of the flesh are subjected to
28 those of the spirit; the darkness to the light;

the evil to the good. Finally, one lives in the 1
spirit of ceaseless prayer—seeing all things
in relation to God. This makes for the power
and presence of God as the dominant factor 4
of the consciousness, fighting the battles of
the flesh for the ego. For there are battles to
be fought until mortality gives way to immor-
tality and the eternal nature of the ego is 8
identified. But these battles are the Lord's.

It is the work of the ego to know the Lord;
to reconcile all adverse forces to the Creation.
This develops knowing that all things work 12
together for good to them who love God. "All
things" means what it says; both the forces of
good and evil. God, the author of all, is con-
trolling all things to the accomplishment of 16
His-Her purpose. Egos only need to get this
realization to be divinely protected and sus-
tained. God has a work to complete—that of
perfecting His-Her Qualities through the 20
agencies of matter; hence, a conflict ensues.
But God is not helpless in the presence of
anything. Neither is man whose trust is in the
Lord. 24

God awaits the opportunity to manifest
His-Her real state of being. This is possible
only through the redeemed consciousness of
man. Affirmations and denials help to disci- 28

1 pline the consciousness, so as to array the
ego on the side of Truth. They may seem to
be for healing purposes, but healing is for the
4 Lord. All things are by the Lord and for
him; that is, all things are in the Law of God
and to accomplish a godly purpose. The godly
purpose to be accomplished is Man, identi-
8 fied in godliness; wholeness. This is to be
completed; free from the aspects of sin, sick-
ness, hell, and death.

Man must become conscious of the power
12 and presence of God. When he has advanced
sufficiently to be so conscious, the methods by
which this consciousness is attained are also
revealed. God is seeking to manifest on the
16 plane of form His-Her Qualities of being.
Therefore, the penetration of the physical
domains with the Qualities of the Spirit, in
healing, is the means by which the ego be-
20 comes conscious of the power and presence of
God. The consciousness of the power and
presence of God is more important than the
healing effected. Without healing, conscious-
24 ness could not know that God controls the
physical domains and the discords expressing.
This knowing is the fundamental necessity
by which the ego is restored to his right-
28 eous relation to God. Through this knowing

and the control God exercises he finally 1
becomes a child of God, spiritually born and
redeemed.

The ego selfishly uses affirmations and 4
denials to attain the good desired. This is
permitted in the law of advancement. The
self-consciousness must become conscious of
God-powers and be made at-one with them. 8
It is permitted to think it has the power of
Truth. Many become aggressively selfish and
dominant at the influx of God-powers into
the consciousness; but this is their undoing. 12
Others become immersed with the healing
current, love of God springing up and wiping
out the self-desires. These are the potential
children of the Kingdom. When the love of 16
God is awakened one seeks not after the
things of the flesh but only after the Prin-
ciples of Being. The added things come
naturally in the Law of Divine Love. 20

Because affirmations and denials cease to
be used does not imply a falling away. One
ought to come into the realization of the
Truth that the two promote, and cease 24
the argument. This is to say, one ought to
come to cessation of affirmation and denial,
no longer needing them to convince the con-
sciousness of the Truth. Having felt the power 28

1 and presence of God, through their use, one
knows that it is, and thinks, speaks, and acts
accordingly. This is what affirmations and
4 denials are expected to produce—realization
of the power and presence of God without
working to know it.

All the activities of Life naturally group
8 themselves under affirmation or denial. That
is, they align to Truth or they do not; hence,
they are accepted and promoted or rejected
and repulsed. The dividing of the “sheep and
12 the goats” of consciousness through the
use of affirmations and denials is but a step
pending the establishment of eternal char-
acter. To identify eternal character egos must
16 be reborn. The adverse forces are centralized
through denial and are brought to damnation;
to cessation. All progression is for the pur-
pose of effecting spiritual birth.

20 The common denial, “There is no reality
in the testimony of the senses or matter,”
must be superseded by a true comprehension
of the senses as agents of Creation by which
24 consciousness is made alive. If this is not
done and the statement accepted at its face
value, it operates to destroy rather than to
increase the five senses and their functions.
28 Many errors of judgment and deduction,

made on the metaphysical plane, are uncovered and remedied on the plane of the spiritual. Metaphysics is still in the deception and one is not expected to know the Truth while unfolding mentally. He is only preparing the faculties of consciousness by which Truth can make itself known; when love and wisdom permit. 8

MEDITATION

I understand the things repulsed thereby coming into the truth of the untruth.

I affirm that Divine Qualities are omnipresent through love of God and rendering a divine service. 12

I seek not the good things of the self, but the Kingdom of God who gives me abundantly the things needed in Law of Divine Love. 16

Lesson IV

SPIRITUAL SELF-HEALING

- 1 Spiritual self-healing applies to those in
the process of spiritual unfoldment. It is
an evidence of the control of the physical
4 forces by the spiritual. As one becomes identified in the supremacy of the spiritual, the
Qualities of God enter the consciousness and
the Great Physician performs the healing
8 work. The Great Physician is Christ. Christ
is the totality of God-Principles identified.
These principles, liberated in consciousness,
make for wholeness.
- 12 Wholeness has its outer expression as
harmony and health. All spiritually progressing egos improve as to their physical
condition. If this is later superseded by the
16 suffering for the Kingdom of Heaven's sake,
it does not imply that the physical is in a
worse condition. The hidden forces of sin
and hell, resident in the consciousness as elements,
20 are quickened because of the Spirit's
penetration. Mastery of these forces is in
order on the spiritual path. It is when the
ego enters the Mystic Path of Initiation that
24 he suffers for Christ's sake. This suffering
has a more important mission to perform

than that of mere healing. 1

Immortality, not physical health, is the goal for the natural man. Immortality is a state of consciousness in which spiritual good is fully identified. In such a centralized state of consciousness, Truth opens and makes known the Principles of Being. The unfoldment of the Principles of Being is an indication of their embodiment. This new embodiment, fully completed, is the new creature in Christ who cannot be sick. Immortality is required before reality of being can be revealed. Healing is incidental to the attaining of immortality. To master the forces which necessitate healing is more important than to be healed. 16

Healing is temporary, whether effected in material or in spiritual law. Healing relates to imperfect consciousness. The mastering of the forces of disorder and woe, physical or mental, produces a change of consciousness, by which the immortality of being is gained. From this immortality God works out His state of Man that will not be subject, when completed, to sin, sickness, nor death. 24

Healing is preparatory to wholeness and makes for consciousness of harmony. Self-healing is that operative through one's own 28

1 spiritual unfoldment. That is, it is not
induced through the efforts of another. It
springs up from within to meet the need, and
4 is in keeping with the conscious development.
Self-healing makes for consciousness of Laws
and Principles of Being. The Laws and
Principles identified as working factors meet
8 the attack of the opposing forces, bringing
harmony to pass, without the effort of others.
It is enough that a self-consciousness becomes
conscious of the Principles of Being, to per-
12 mit their action to accomplish their purpose.
Their purpose is to promote Perfection. Per-
fection is the ultimate of harmony realized.

Self-healing involves mental and physical
16 changes. It means the incorporation into
the consciousness of new-born and highly
charged spiritual energies. This incorpora-
tion causes disturbances and people call
20 them sickness and other names of discord.
Since the spiritual energies have caused the
discords to arise they have the power to heal
them. Healing is a subjecting of the inhar-
24 monies to the harmonies. If the ego is
conscious of this principle, he will not be
afraid in the midst of turmoil. He will know
that the One that causes the "winds and
28 waves" in the "boat of consciousness" is the

One that can master them, when called upon 1
by one in discipline to the spiritual (a
disciple).

Regenerative pains are not an indication of 4
ill health, but of the development of the ego
into the consciousness of Truth. Such kinds
of sickness cannot be healed. But students
should discriminate between regenerative s
pains and those induced by erroneous physi-
cal actions and mental confusions. The pain
of regeneration is like unto the pain of the
physical planes of mortality; but the result 12
of the pain is different. The former produces
a spiritual result, while the latter brings about
decay and dissolution.

Inharmony is essential to the gaining of 16
harmony, hence, healing is incidental to pro-
gression. The effort to have healing effected
by others, physically, metaphysically, or
spiritually, is commendable as a means of 20
preserving the organization of the conscious-
ness. Self-healing, unlike healing effected
through the efforts of another, makes for
inner mastery and growth. The effort of 24
another, in the Spirit, is the projection of
Spirit-forces in the direction of the recipient.
These forces, like seeds in the soil, will take
root and grow, if conditions of consciousness 28

1 permit.

One ego, identified in the operation of the Spirit, is used to impregnate another into a
4 like attainment. Hence, spiritual healing through the ministry of others is commendable in its place, but self-healing is more to be desired. But not all are able, primarily,
8 to make connection with the Fountain Head. Some must rely upon others for their starting points. A good healer always encourages the dependence of people upon the Inner
12 Spirit and not upon himself or herself. If this is not done, financial and selfish interests prompt the healing work. These will eventually make the healing service noneffective.

16 In *reality*, all healing is self-healing. The process of healing may be aided by outer physical, spiritual, or metaphysical means, but the action of the forces of the consciousness permits the healing to take place. This
20 is the case of hypnotic healing also, and like forms. But the self-healing referred to, through spiritual laws, is induced through the
24 ego's conscious unfoldment, without relying upon outer aids. This is the self-healing that is to be accomplished by every devotee of Christ, when connection is made with the
28 Inner Power and Presence.

Spiritual healing, accomplished with the aid of a healer, actually takes place within the consciousness of the one being healed. But certain influences may have been added to the consciousness that the ego being healed must reckon with. In self-healing, self-induced, the forces of another's consciousness do not enter. Healing emanations can be of no higher spirit than is the advancement of the spirit of a healer. These emanations, controlled to Divine Will, make possible healing of a divine nature.

Self-healing is incidental to knowing the Truth. Truth quickens the forces of the organism, and many discords arise to be destroyed. One cannot put the new wine of spiritual ideas into the old wineskin of mortal self. A new form of being must be brought forth. The bodily transformation is one with the renewing of the mind. When spiritual ideas touch the spirit, underlying the mental forces, a change has been set up that the ego cannot ultimately control. Hence, the coming under the jurisdiction of the Divine Will is essential toward ultimate spiritual progression.

It is not God's will that suffering should be. The suffering is incidental toward devel-

1 oping consciousness. Forces and elements of
the consciousness are continually changing.
Pain and suffering relate to change or growth.
4 God is making a Man. Self-healing is not for
the healing effect, but for the Lord. The Lord
(action of God) is making a Man in His-Her
image and likeness. The image-likeness man
8 will not be subject to sin or decay. Healing,
therefore, that makes for mastery of the
adverse forces, is for the purpose of attain-
ing the consciousness of the Master. A
12 Master, identified in the Law of God, graduates
from this plane of growth and necessity.

Knowing the Truth liberates a higher
energy which is harmonizing in its effect.
16 However, the forces adverse to Truth must
also arise and be dissolved before harmony
can be omnipresent. In this is the struggle of
self-healing. The author recalls her first case
20 of self-healing. Never having heard of the
metaphysical healing systems, but being
illuminated with the idea that the Kingdom of
Heaven was within, and the source of all sat-
24 isfaction and benefit, she was seeking within
for her good. Cutting off attachment to outer
things was one with the inner attaching to the
Spirit.

28 In the midst of this growth she was stricken

with what appeared to be rheumatism. It 1
became so severe in a few days that she could
not walk up or down stairs, though able to
walk on level surfaces. All the time, when 4
thought of the sickness presented itself, she
kept affirming that the Kingdom within was
the Source of all power and presence; that
God in that Kingdom was the one Healing 8
Power. One morning, when in a little worse
condition, she was debating whether she
could get to her work or not, when she was
prompted to sit in silence. A sense of expect- 12
tancy invaded her consciousness. In this
waiting attitude, it was as though a shaft of
Light passed through her from the head, pass-
ing down the body like lightning, and 16
enthusing her with the ideas of sunshine and
air.

She grabbed her hat and bag and ran down
stairs into the sunshine and air. The light of 20
the sun was so dazzling that it almost blinded
her with its radiance (which was coming from
within rather than from the sun; though this
was not at first realized). She was half way 24
to her place of work before she thought of
being healed. And immediately, that other
something, that pits itself against the Truth,
said, "You can't walk up the steps." She 28

1 knew that she could through Christ—and did.
The malady had been entirely banished.

This was purely a case of self-healing. She
4 did not know that healing existed in the world,
through any other method than that of medicine.
Having been sickly all her life, and acquainted with much medicine and surgery
8 also, she had become disgusted with the whole
healing system. She was likewise repulsive to
the old religious system. Separated from
both thieves, upon which she had so long
12 relied, the Spirit within had a chance to im-
pregnate the consciousness with its initial
Truth, and thus the spiritual unfoldment of
the author began. This unfoldment involved
16 many more pains and discords in its course,
but through them all the author sought only
to learn the Divine purpose. Now, she knows
that through pain and woe the Principles of
20 Being are unearthed, liberating their energies
and essences in living consciousness, for the
building of a spiritual state of being. Healing
and spiritual progression are not for this
24 mortal man; but for the Lord who performs
the Father-Mother's service of fashioning a
man who will not need to be sick.

MEDITATION

1

I am healed through the indwelling Christ
Self.

Christ is the Physician of consciousness. I 4
am whole in Christ.

I rejoice in omnipresent wholeness and har-
mony.

Lesson V

INSTANTANEOUS HEALING

1 Instantaneous healing is effected through
Christ. Man in his own might and power
does not spiritually heal. He may on the
4 physical and metaphysical planes, as well as
on the relative spiritual, bring harmony to
disordered states of consciousness. This is
called healing. This healing is temporary,
8 though providing an opportunity for further
unfoldment. Temporary healing is commend-
able as a means by which the ego may further
progress to the God-appointed goal for man:
12 viz., oneness and wholeness.

Instantaneous healing is possible only un-
der certain conditions. These conditions are
not always present, nor is an ego able to main-
16 tain continuously the attitude required to
effect healing instantly. Instantaneous heal-
ing is identified as a means of making
Omnipresence known. Omnipresence is that
20 in which time is not a factor. Unless Omni-
presence can be *known* by egos functioning
in time, time would not pass away. Time
passes away with mortality, and eternity, the
24 next order of God's unfoldment comes to
pass.

Instantaneous healing is not for the healing, 1
nor for the person affected, but for the Lord.
All things are of the Lord and for Him. This
is to say that all these outer things, by which 4
we are made conscious of the inner Principles,
are for the sake of attaining a consciousness
in which the Principles of Being may operate.
This state of consciousness attained will usher 8
us into Omnipresence, and identify eternity.
But the egos identified in eternity will be new
creatures, having been reborn through the
action of the Principles of Being. Neither 12
mortal man, nor immortal man, can enjoy the
fullness of Omnipresence. Immortal man is
the racial objectification of the eternal man.
Even immortals must grow up into the full- 16
ness of spiritual being and Omnipresence.

One must attain immortality of conscious-
ness to permit the Principles of Being to
effect instantaneous healing. While this con- 20
sciousness is not manifested to the race until
after mortality has passed, yet, it does exist
within those spiritually unfolding. These
experience the outworking of Divine Laws, by 24
which they penetrate the outer domains to
effect racial adjustment and rebirth.

Instantaneous healing is incidental to a
state of consciousness that has, for the time 28

1 being, eliminated all sense of time or per-
sonality. It comes like a flash of lightning
to one who has, for the time being, become
4 perfectly will-less. The tendency to be healed
after one has given up all hope for healing,
dying to self-desires in one's misery, is quite
in keeping with the requirements that make
8 for instant healing. One who has attained to
capacity of instant healing in himself or her-
self can always express it in the direction of
others. This is a Law of Creation, essential
12 toward the projection into the race of the
Qualities of God gained or known. What man
receives from God he is required to give
toward his fellow men. In this way, the Qual-
16 ities, active from Within, move toward the
Without. The service of God to both heaven
and earth are one, though time intervenes
between the two in this present plane of pro-
20 gression.

The author has been instantly healed sev-
eral times. These always occurred after all
thought or seeking after healing had ceased
24 to be. These were cases of self-healing. She
cannot recall ever being directly helped by
another, though she did not often ask healing
aid of others. She also recalls her first case
28 of instantaneous healing with others. A young

man away at college was hit in his generative 1
organs with a baseball. He fainted, and while
in a faint one of his college mates called his
mother on the telephone. She at once called 4
the author for healing. The author was in a
state of spiritual exaltation, through days of
writing and inner closeness to the Spirit, and
only lifted up her spirit to the One Within, 8
not uttering a Word, and knew the healing
was done. In the meantime the college boys
carried the young man into the office, and
while waiting for him to get his bearings, he 12
realized he was healed. He called his mother
on the telephone and she at once advised
the author of the results. He took the next
train home, arriving that day. His father in- 16
sisted on taking him to a doctor for examina-
tion. No trace of the discord could be found
nor was he troubled with after effects.

The author has witnessed much healing 20
that took only a short time to accomplish.
But instantaneous healing is that in which no
time is required. There are not many cases
of instantaneous healing in the healing his- 24
tory, past or present, though much healing is
classed under that head. Some say that all
healing is instantaneous, that is, when it is
effected spiritually. This is to say that it 28

1 occurs at once when the discord is overcome.
But where time and thought, meditation and
prayer have entered into the healing, the
4 author does not treat it in this lesson as
instantaneous.

Instantaneous spiritual healing is the result
of Truth consciously realized. When there is
8 nothing in the consciousness to oppose the
Truth realized, the opposing forces having
been worked out, healing is instantly
effective. The author has witnessed more
12 instantaneous self-healing in herself than in
her ministry to others. This has often come
after certain mental and spiritual discipline
that clarified the consciousness and made
16 ready the way. However, necessity for healing
did not prompt the discipline. This was entered
into in the love of the Spirit. There are always
opposing forces to every idea of Truth that
20 penetrates the consciousness. This opposition
may be worked out in various ways with-
out relating to physical healing. The physical
healing is often the aftermath of mental and
24 spiritual work. With the opposition of forces
mastered, it may be instantly effected.

Instantaneous healing is the introduction
of a mighty stream of Divine energy that is
28 permitted to flow into the organism, because

the will of the ego is no longer dominant. The 1
only obstruction between man and God and
His-Her Qualities is self-desires. These iden-
tify as will. Man's *will to be* converted into 4
willingness to be would solve all his problems.
With a consciousness willing to be what God
wills it to be, God has an opportunity to
fashion and make after the Divine Pattern. 8

Instantaneous healing is the result of ces-
sation of desire. It is operative when the ego
is in a state of spiritual exaltation, attained
through contemplating himself as he is in 12
being, and not as he is in the outer man. To
see himself in Christ is not to see himself at
all but to see Christ. To see Christ is to see
the Father and to receive the penetration of 16
Divine Power. To see is to spiritually per-
ceive: ultimately, to know. To know the Truth
is to permit its instantaneous effect in the
organism. 20

The effect of Truth in the organism of man
is to make man conscious of God as a power
and presence governing the physical. Instan-
taneous healing is a great agent to adjust the 24
organism to the Law and Order of God. A
ray of Divine Light penetrating the physical
organism is a mighty power to transform and
to regenerate. This power increases under 28

1 the Law of God, and thus the effects of healing are promotive of spiritual being, rather than of a healthy animalistic organism.

4 No one can seek after instantaneous healing. It is such a delicate operation of God, operative when self-will and desire are stilled, that the slightest sense of self will
8 obstruct its action. It comes when it is not sought. It is a figure to the outer man of a state of consciousness to be always present, when man is established in his-her divine
12 nature. Conditions of life make it impossible for this healing to be always operative; though its principles are omnipresent. Instantaneous healing is operative in an action
16 of Divine Will, that automatically performs a greater service to man and to the race than the healing effected. It is a means of Divine penetration, that is, the projection
20 of Divine Qualities into the universe and the race. This projection is for the purpose of rebirth, regeneration, and redemption.

Instantaneous healing in the individual is
24 a figure of the action of God that universally takes place, called the coming of Christ. It is the projection of the Divine Power and Presence from Center to Circumference, from
28 Spirit to Body. It is more redemptive than

healing in its effect. This is to say that the 1
healing, to be permanent and eternal, is regen-
erative and transforming. It does not come
to build the temporal man but to fashion 4
the eternal one.

Instantaneous healing is an agent of God
by which redemption is finally effected. It
is sufficient that the Quality and Nature of 8
God's Power and Presence penetrate the race
to begin its regenerative work. One ego, or
a few, penetrated by this Power, constitutes
the impregnation of the body of the entire 12
race with the Powers of God. There is only
one body in the Divine Plan and scope of
service. What God does to one he does to
all through the One. The One is Christ. It 16
is Christ that effects instantaneous healing.
But a consciousness attuned to Christ is
essential to receive the healing power at
Center. At Circumference, those in the purity 20
of their natural forces best serve the Divine
Power, toward its dissemination into the race.
The outer and inner requirements are not
the same, but conform on their particular 24
planes toward promoting instantaneous heal-
ing and its redemptive effects.

1

MEDITATION

I am established now in capacity to receive the action of God to manifest harmony.

4 Christ within the consciousness is the only Healer.

I rejoice in Omnipresent Power to establish redemption of Man.

Lesson VI

THE GREAT PHYSICIAN

Christ within the consciousness is the Great 1
Physician. The action of Christ is the Divine
Will: this is the healing agent. Christ does
not act in consciousness controlled by self- 4
will. A certain discipline must be by which the
will of the self is surrendered, to permit
the healing power of Christ to penetrate the
consciousness and to offset inharmony. This 8
connection is made through prayer. Unless
ceaseless prayer is operative, the spiritual
healing work is rare, for the proper connection
is not present to permit Christ's operation. 12

Christ is the Harmony of God. The action
of the harmonious powers of God provides
the healing current: hence, Christ is more than
the healing. As the Father is greater 16
than the Son, that is, God is greater than
Christ, so Christ is greater than the conscious-
ness seeking its ministrations. Harmony is
the alignment of the forces of consciousness to 20
the Laws of Being. This is not absolutely
possible to mortal man, though he is, through
the proper attitude of mind and heart, enabled
to make connection with the Inner Powers. 24

Primarily, this connection with the Inner

- 1 Powers liberates a healing current. The purpose of the healing current is to prepare consciousness to receive the action of God
4 (Lord) which ultimately effects redemption. Redemption is the alignment of forces of consciousness to the Principles of Being, making it impossible for one to be sick or
8 suffer. The redeemed ego is a new creature in Christ. The new creature will go free from the necessity of being healed.

- Healing, through the operation of spiritual
12 laws, is a means to an end. It is not for the purpose of making eternally harmonious the animal creature. It is to develop consciousness of God and His-Her powers, by which the
16 animal creature may finally be dissolved. Mortals can not know this, nor can they coöperate with this Divine purpose. Hence, a deception exists in the outworking of the
20 Creative Plan, but for the sake of man's soul. This deception began to work out with the unfoldment of the metaphysical advancement, by which healing was ushered in. The
24 goal of the metaphysical healing current is not animal health and prosperity, for which most metaphysicians seek. The healing acts to test the states of consciousness as to
28 whether they are in selfish desire and love,

or ready to go free from selfishness and to 1
let the Divine Will be done to produce the
new creature.

Healing is the means by which *conscious-* 4
ness of harmony is attained. It is not the tem-
poral healing that is important, but the
attainment of a consciousness that can func-
tion harmony. Such a consciousness is being 8
prepared to function the Qualities of the
Kingdom of Heaven in the earth. That is, to
physically embody the qualities of Spirit.
Christ does not come to heal everyone, but 12
in the unfoldment of its Principles it heals
all aspects of consciousness, gaining the
wholeness of consciousness. This is to say that
through healing an eye in one, an ear in 16
another, the foot or the heart, it gains the
members of the entire body to itself, thus
gaining the Body of Christ. This entire con-
sciousness gained in Christ is aggregated as 20
the Qualities of Being in the Christ conscious-
ness and projected from this throne of
being to all who can receive them, these being
elected in Divine Will and Law to make up 24
the body of Christ.

Healing is the subjection of the forces of
matter to those of the Spirit. The forces
of matter are the sensations incidental to the 28

- 1 formation of a consciousness by which
spiritual principles will finally be known.
Yet, before the spiritual principles can be
4 known, one must die to the desires of the
self. This is to subject the sensations of con-
sciousness to the Wisdom and Love of God.
Mastering and overcoming the sensations of
8 the flesh make for capacity to receive spiritual
illumination by which Harmony will be really
established. When Harmony is really estab-
lished, there will be nothing in the conscious-
12 ness that makes for the lie, and sin, sickness,
sorrow, and death shall be no more. Those
attaining to this sinless, sickless, deathless
state make up the Body of Christ, being mem-
16 bers of the One. All the healing processes,
partaking of a spiritual nature, have for their
purpose the outworking of this Body, and the
fulfilment of the Divine Plan.
- 20 The declaration of the metaphysical student
that he is established in Harmony, when suf-
fering from inharmony, is the effort of
consciousness to idealize itself in being as it
24 is in God-Mind. This effort is commendable,
but if the ego believes that he is the har-
monious expression of God, while still mortal,
he is a liar and he makes God a liar also. "If
28 we confess our sins, he is faithful and right-

eous to forgive us our sins, and to cleanse us 1
from all unrighteousness. If we say we have
not sinned, we make him a liar, and his word
is not in us." I John 1:9-10 R. V. 4

Many metaphysical students get puffed up
in the contemplation of their imaginary
righteousness, and their last condition is nec-
essarily worse than their first. Matt. 12:43, 45. 8
While this is a law of progression, one
is expected to gain the consciousness of
Truth by which all the devils are subjected
to Christ. This is accomplished in the Truth 12
that reconciles all things to God, in service
to both God and Man. This means under-
standing the purpose of good and evil forces
by which Life, Love, and Truth are gained. 16

Understanding the darkness makes for
more light. Disregard of inharmony, or say-
ing it does not exist, is not an expression of
understanding but of ignorance. Egos go 20
through this phase of advancement, protect-
ing themselves from the inharmonious forces
because not able to cope with them in Truth.
Light dissipates darkness like joy offsets 24
sorrow, or health makes sickness impossible
for the time being. Yet, in the very law of
duality under which mortals unfold, the
greater the Light, the more the darkness is 28

- 1 quickened. Darkness must be understood
and all condemnation offset before the Great
Physician can perform its redemptive service.
- 4 One genuinely advancing in spiritual un-
foldment must finally meet and master the
powers of darkness. This is done in Christ
consciousness and is a phase of the Initiation
- 8 in which Christ, having the keys of Hell and
Death, takes dominion over the forces that
make man mortal. Overthrowing darkness
through Christ, the ego goes free in actuality,
- 12 and is ready to be born into the Harmony
of God that is eternal.

- Consciousness of health is not based upon
thinking health to the exclusion of thoughts
- 16 of disease. It is the result of an all-around
harmonious adjustment of the forces of spirit,
soul, mind, and body to Christ or Truth.
Inharmony persists until the consciousness
- 20 is made free in Truth. Thinking about any
harmony as though it already is, conforms
to the Laws of Being. This is an essential to
effect healing. If conditions of consciousness
- 24 are right, one may have an instantaneous
healing. This is not a guarantee that healing
will be instantaneous, or that it will be
accomplished at all. Genuine healing is best
- 28 promoted in developing consciousness of

Truth; this permitting claims of sickness or 1
inharmonies to be worked out as they arise.

Better than healing, is the unfoldment of
Truth by which sickness is offset before it 4
comes to the plane of the manifest. In this
unfoldment is the more perfect expression of
health, though the mortal is not guaranteed
freedom from woe or discord. The mortal 8
cannot remain permanently well, for it is
not the nature of mortality to be whole.
Wholeness is in unity in Christ, and this is
effected in Principles of Being, but not in the 12
outer mortal nature.

The Great Physician is not formed by man.
Christ is a gift of God. The action of God
through Christ is dependent upon a suitable 16
consciousness to act in. Hence, man cannot
receive the gift of God until he has attained
a certain identification of Love, through
giving expression to the qualities that make 20
for outer harmony. This permits the harmo-
nies of God to be expressed in the organism
of Man. The penetration of the mortality
with this high-born power from within leads 24
to spiritual birth and regeneration. Con-
sciousness of the Principles of Being is the
Living God by whom man is reborn, and
raised to a spiritual state of being. 28

1 Mental healing is a reflection of the Healing
operative from Christ. Harmonious thought
is not enough to permit the Great Physician
4 to act. There must be harmonious will, which
is willingness to let God's Will be done. The
selfish seeking of mortals to be healed is not
the willingness required to permit the action
8 of God: hence, is futile to effect genuine heal-
ing. One may receive a reflected action of
harmony through harmonious thought, but it
is temporary in its effect. Yet, since con-
12 sciousness of harmony must be gained, think-
ing about it and witnessing its temporary
expressions in the body make for conscious-
ness of Being. This makes straight the Path
16 of the Lord or action of God.

The real healing is holiness. Holiness is
wholeness. Wholeness is oneness. Oneness
is the opposite to twoness. Twoness is sex
20 consciousness; oneness is Christ consciousness.
Oneness is the unity of the male and the
female qualities of consciousness. This is
the means by which God acts to manifest the
24 realities of Being. The realities of Being make
up Truth. Truth manifested is the spiritual
state of being, the actuality of the ideals and
realities as one.

28 Any idea of Truth is harmonizing in its

effects; but it is also promotive of the quick- 1
ening of the inharmonies. The mastering of
the inharmonies makes for consciousness
of the realities of Truth, as well as for Life 4
and Being. Unless the Powers of God pene-
trate the physical domain, man would remain
a sinful, sickly, mortal creature.

The work of Christ is to finally redeem the 8
body: this means freedom from the tendency
to sin or to be sick. Through the idealizing
of ideas of Truth, and their realizations, by
which the inharmonies are made to arise to 12
be mastered, darkness is subjected to Light;
or the powers of Satan to Christ. This permits
Christ to be formed and the spiritual state
of being to be manifested. This spiritual state 16
is the whole man, the Oneness of spirit and
body.

Many forces of disease are overcome
through spiritual illumination. Through 20
combating the diseased conditions and
inharmonies one develops qualities of char-
acter that permit the Spirit of God (Christ)
to be gained. Courage, faith, poise, patience, 24
forbearance, forgiveness, mastery, strength,
endurance, mercy, compassion, and innumer-
able other qualities of character are gained
through coping with the inharmonies of 28

1 mortality. It is the qualities of consciousness
gained that make for genuine advancement.

4 All the inharmonious forces are means by
which the Light of the Christ Mind is brought
into expression, and the Christ body is finally
formed. The overcoming of the inharmonies
is essential toward gaining the Truth, by
8 which one is finally set free from the mortal
nature altogether. The Great Physician attends
one's ongoing, making known the harmonies
of God in their order of unfoldment. This
12 order conforms to one's natural progression.
One can only receive from God the spiritual
qualities that are equivalent to forces
mastered on the natural plane.

16 Every material inharmony mastered opens
consciousness to its counterpartal spiritual
quality. God cannot give man anything
except man has first gained its natural equiv-
20 alent. One cannot gain Truth until he is
honest; and honesty is attained through
mastering dishonesty. In this is the relation
that the evil forces bear to the celestial,
24 though the human and divine qualities are
gained as one on the path of the spiritual.

The gaining of Christ Consciousness opens
one to the mystic initiation in which one dies
28 with Christ and is made eternally alive. This

transition comes at the end of mortality, and 1
ushers the ego into the Fourth Dimensional
plane, as well as into freedom from all inhar-
monies. The Great Physician comes to 4
prepare the way for this transition. It trans-
poses the elements of the natural man into
naught giving rise to the qualities of the
spiritual, preparing the way for Divine Quali- 8
ties to operate in consciousness to fashion the
reality of being; that is, man in the image and
likeness of God. It is for this purpose that
all healing exists though healing gives way 12
to redemptive processes to bring forth the
reality of being.

MEDITATION

Christ is the Principle of Holiness within 16
consciousness by which I am made whole.

Through the Light of the Christ Mind all
darkness is dissolved.

I am made whole and free through attaining 20
consciousness of Oneness.

Lesson VII

WHAT CONSTITUTES HEALTH

- 1 Health pertains to the outer man. The
harmonious expression of natural laws is
called health. Health is the mortal concept
4 of harmony. It is the means by which con-
sciousness of harmony is promoted. Harmony,
however, is the result of proper coordination
of the natural and the spiritual planes of
8 being. Harmony is a figure of heaven. Heaven
is the identity in consciousness of the Prin-
ciples of Being. It is gained through spiritual
progression.
- 12 Health is mortally perceived to be a state
opposite to being sick. But are all people who
are not sick in a state of harmony? No: there
may be people who have never had a pain,
16 who think they are in a state of health. Yet,
these may be full of latent forces that will
in the course of their progression come forth
as all manner of diseases. Mortals think that
20 so long as they can keep the discordant forces
suppressed that they are well. Yet all the
hellish and discordant forces must be
reckoned with, before the soul can go free
24 from its house of clay and become united
with the Spirit, by which a harmonious state

of man is revealed.

1

The race is subject to diseases according to its advancement. Diseases are the outpicturing of the hellish forces that are being quickened for destruction. The destruction of diseases, and their subjection to health, is the outer play in the race showing the subjection of the mortal forces to the inner spiritual qualities of consciousness. The natural progression of the race reflects its spiritual progression. But the spiritual is spiritually discerned, hence, only those spiritually unfolding can correctly discern the plane of the natural.

4

8

12

Mortals are in a dual state of nature. They must deal with sickness and health. The harmonious of a dual pair is gained by means of its opposite. Health is gained through mastering sickness. But when sickness is really mastered, health has given way to harmony and wholeness. Wholeness is unity gained through mastering both of a dual state. In this respect, wholeness is gained through mastering both health and disease.

16

20

24

Mortals, intent upon selfish progression, see no reason why they should master health. Health is for their enjoyment, they think. With health present, they may eat, drink, be

28

1 merry, and carouse after the manner of men.
This brings them to the depths in one way or
another. To master health is to have
4 developed to the point where one may serve
the race in gladness and peace; not using
one's health as a basis of self-enjoyment but
as an opportunity by which some racial good
8 may be disseminated. But, until consciousness
has advanced considerably, it cannot share
its good with another. Because of this innate
selfishness it is brought to discord. The dis-
12 cord serves mortals in bringing them to
themselves. That is, it enables them to be
softened in heart and more considerate of
others. Being made helpless oneself gives one
16 a comprehension of the helplessness of others.
In this way, consciousness of service is pro-
moted in the mankind that inhabits the earth.

The more genuine service rendered the
20 race, both on the spiritual and the natural
planes of expression, have come from people
who are suffering or have suffered. While
this necessity in the law is disgusting to those
24 able to go free, yet, it can also be understood.
Abraham Lincoln attained national immor-
talization through a long series of tragedies
ending in assassination. Jesus, the spiritual
28 figure in this planetary progression, attained

spiritual immortalization through suffering 1
for the Kingdom of Heaven's sake.

Why should people clamor for health if
sickness has been the gateway to immortaliza- 4
tion? Because the goal of attainment is
heaven, the kingdom of harmony within the
consciousness. This harmony is to be out-
wardly manifested and the kingdom of 8
heaven to be in the earth. The earth is the
plane of the physical. The promotion of
health on the plane of the physical is a
symbolization of the desire for the harmony 12
of heaven on that plane. The harmony of
heaven is more than health: it is a state of
being in which the ego cannot be sick.

There is a state of negation or low order of 16
progression that characterizes mortality.
People, of low forces and inclinations on this
plane, may have what the world calls health
of body. In reality, they are not yet conscious 20
of health. It is *conscious* consciousness that
people live to develop. When man knows the
various aspects of good and evil, that is,
becomes conscious of them, he may go free 24
from this plane of mortality and its dual
factors. Then he will not need to grow by
worshipping heroes, and people will not have
to be killed to be immortalized. Racial 28

1 immortalization is a figure of man's immortal-
ization in Christ as a living state of being.
To attain this living state he must go through
4 a living death. This is symbolized by martyr-
dom on the plane of mortality.

People may be highly advanced and not in
a state of conscious health. They may be in
8 health in the sense that they are free from
physical pain and discord. This may be the
result of some phase of previous development.
Health, in as real a sense as is possible on the
12 plane to which it relates, is consciously gained
through mastering sickness. Hence, one must
have been sick to have attained to a state of
health. Yet, this attainment is from the con-
16 sciousness itself and not through the offices
of doctors or healers.

One must work out his own natural salva-
tion. This makes him eligible to spiritual
20 salvation. This is not to say that one should
not receive help from others; but that one
must come to a place where he exercises the
same discipline over himself in the attain-
24 ment of health, as others would exercise.
Until one can do this he is a slave, and a
promoter of bondage. To call in a doctor to
outline a harmonious diet, which one can
28 himself work out, is an act of a weakling. A

weaking continues to suffer and to promote 1
additional agonies in the race, until, through
discipline, he becomes strong in the might of
his own consciousness. This permits him to 4
be controlled in the might of the Lord by
which he is identified in spiritual strength
and character.

To understand what constitutes health one 8
must understand disease. One understands
only that in which he has been involved. All
have been sick in the annals of Time, and the
forces promoted thereby are stored up in con- 12
sciousness. As these break forth in forms of
disease, effort to attain health very naturally
springs up. The forces of darkness, by which
disease exists, must be subjected to the forces 16
of light that promote health.

Disease is a means by which material con-
ditions break up and the energies of spirit,
confined in matter, are liberated. This is the 20
cause of physical suffering. Suffering for
the Kingdom of Heaven's sake is incidental
to spiritual growth. It is due to the penetra-
tion of the physical domains with the spiritual 24
powers and energies; as well as to the
formation of the energies being liberated
through disease. The spiritual essences must
be broken up to be disseminated. Herein is 28

- 1 persecution and suffering for Christ's sake;
for the Kingdom of Heaven's sake.

- Disease is incidental to the progression of
4 the Spirit through matter to gain the reality
of form. People are the aggregation of
forces of spirit and matter. They struggle
to form themselves as their ideals prompt.
8 This is but God's way of working out His-Her
Ideals.

- Health is like wealth: one may have it and
still be in poverty. One may be well materially
12 and in a state of health, but be far from being
in a whole state of being. A sick or a poverty
stricken person may have more real harmony
than the so-called healthy and wealthy.
16 Health, on the natural plane, should be a word
used to indicate an all-around harmonious
expression. This would include the mental,
the soul, and the physical planes of expression.
20 Health is the positive pole of which sickness
is the negative. Both are temporary and are
to be superseded by the One Quality, gained
from the mastering of the two states. The
24 reality of the two of any dual state is found
to be neither one of the duals. The reality
back of both health and sickness is a state
of harmony, gained in spiritual unfoldment.
28 The manifestation of this harmony is inci-

dental to the passing of the remnant of 1
mortality. All progression is leading to a
God-appointed goal and all things work
together to make man conscious of what he 4
is to attain. The things of the natural plane
are not for the self-consciousness, but are
means by which the ego grows out of the
limitations of the self. This growth is through 8
mastering the limitations that beset the self
in the Path of Life. The reality of both health
and disease is a heavenly consciousness that
cannot be sick. This is the character of man 12
spiritualized and reborn.

The idea that people spiritually progress-
ing are not subject to disease or sickness is
presumptuous and based upon ignorance of 16
the Law of Progression. So long as a remnant
of mortal elements remains in the organism
(and these remain until mortality is over-
thrown in the Divine Law), one is subject to 20
the discords they invite. One may be free, in
many ways, from the woes that beset mortals
who give no thought to the spiritual, but in a
degree one is bound. The "one devil" that 24
holds all egos to the plane of mortality is
ultimately used to bring itself and mortality
to naught. But it is commendable to work
toward the overthrowing of the legions of 28

1 devils, reducing them to the one. The one
devil or Satan controlled in Christ acts to set
man free. It is Christ that frees.

4 No one suffers so much as the spiritually
progressing. But the suffering is induced in
the Law of the Lord and makes for redemp-
tion from mortality. Having suffered through
8 the plane of the physical, after the manner of
men, the ego masters both health and disease.
This makes him or her eligible to spiritual
progression. On the plane of the spiritual, one
12 suffers for the Kingdom of Heaven's sake,
after the manner of Christ. Yet, on this plane
the suffering makes for perfection through
dissolving the mortal elements, and is not to
16 be despised.

Truth brings a sword to the flesh and makes
for dissolution and anguish. But this is not
to suffer as a sick man but as a Christian.
20 I Pet. 4:12-19. Yet, outwardly such an ego
may appear to be in health. Students in the
regeneration, forced through family influence
to consult doctors, find, that though suffering
24 intensely, the doctor is not able to discern it
on the plane of the flesh. This only indicates
that the suffering is on the inner planes. That
it can be consciously felt is but an evidence
28 that the spiritual forces working out are

including the physical in their scope of action. 1

Health is something more than material well-being. It is a coördination of the natural forces with the spiritual that invites regeneration and redemption. Yet, being of the natural plane it is temporary. Health gives way in the regeneration to a Law of God that makes for eternal harmony and wholeness. Egos who struggle to attain health would find the natural harmonies more quickly if they could lose themselves in unselfish service. Selfishness, even the desire to be well, is an obstruction to obtaining what is desired. The willingness to let the harmonies of Being express more readily promote healing and health. If one seeks first the understanding of the Principles of Truth, all things needed will be added. 16

MEDITATION

All the forces of consciousness are aligned to the Laws of Being and I am identified in health and harmony. 20

Health is the symbol of wholeness. I grow by its presence and use my powers toward the promotion of wholeness of mind and spirit. 24

No sense of disease can disturb man, for he is controlled in the Spirit of Divine Love.

Lesson VIII

HEALTH AND HAPPINESS

1 Health and happiness belong together, both
standing for harmony. Health pertains to the
physical and happiness to the mental. One
4 cannot be happy while sick; except in the
development of the capacity to understand the
sickness and to master it. One may be health-
ful but not happy. Hence, health is not an
8 assurance of happiness.

One who has consciously gained health
through mastering sickness is in a state of
thankfulness that makes for happiness. But
12 people in a state of health, subconsciously
expressing, are not always appreciative
of their blessings nor their opportunities.
Because of lack of knowledge many people
16 suffer. Appreciation and thanksgiving are
conducive to health.

Happiness as a word has been used syn-
onymously with heaven. The happiness that
20 mortals experience is not heaven. It is only
a counterfeit symbol of heaven. Heaven is a
consciousness of Principles of Being, that
makes for the impregnation of the ego with
24 Divine Love. Such an ego is male-female as
one. This oneness is attained through over-

coming the dual factors of mortality. This 1
means that the happiness of mortality as well
as the woe has been mastered. Neither one
of a dual pair is eternal. Duality belongs to 4
the flesh-and-blood consciousness. This con-
sciousness does not inherit the kingdom of
heaven.

Happiness, common to mortality, is tem- 8
porary in its nature. It reacts to sorrow in
exact karmic law. This is not to say it should
not be enjoyed, but that it is not the eternal
harmony to be present when heaven is 12
manifested in the earth. That is, when the
Principles of Being are manifested in the
physical domains. The mastering of both
factors of dual progression is essential toward 16
preparing the physical domain to receive the
kingdom of Heaven and the harmonies it will
bring.

Happiness is primarily promoted through 20
a change of mentality. An optimistic attitude
is the beginning of happiness; that is, it pre-
pares the way for mental and spiritual growth.
A pessimist obstructs the sunshine of his own 24
soul and makes of his mentality a den of
demons. A happy outlook upon life may be
cultivated. Since one hurts himself most
through being surly and pessimistic, why the 28

1 punishment? Surely anyone has enough
stamina of character to right himself and
dissipate the clouds. Since one receives from
4 the race what he projects toward it, why add
unhappiness to unhappiness by remaining in
the clouds of one's own mentality? There is
a purpose in living other than selfishness.
8 Each one is here to discover that purpose, and
to incidentally discover himself.

The old adage, "Life is what we make it,"
contains a great deal that is true to the
12 natural man. "God helps those who help
themselves," should also demand attention.
One can master all his moods, change the
whole tenor of his life, through deciding to
16 Play the Game of Life like a soldier. One
can be a good fighter when need be, but this
does not mean living in a surly, aggressive
spirit. He fights best who knows why he
20 fights. This demands intelligence and a healthy
capacity to discern all things in a fair manner.

Happiness promotes health even as health
promotes happiness. One may be physically
24 healthy and not happy but one cannot be
happy without being mentally healthy. Mental
health will react to physical health. Physical
health reacts to mental health only when one
28 is consciously healthy, and in a state of

mastering one's selfish proclivities. When 1
physical health is used as a basis for the
exercise of brute strength and domination,
happiness cannot be manifested. Happiness 4
is dependent upon a healthy consideration of
other people, hence, is characteristic of the
human. A sort of animal happiness may
attend those of low states of development, but 8
this is of short duration. Happiness developed
through licentious expression and self-gratifi-
cation is a form of hysteria. It is not worthy
the name of happiness. 12

Happiness is a word that suggests wings
and sunshine. It promotes more than health.
It makes for mental and spiritual uplift. It 16
is not that one naturally happy in the unfold-
ment of Life and its qualities is expected to be
wearing a "perpetual smile." Smiles are no
index to genuine happiness. One most happy
is grave in the midst of progression, though 20
always able to see the happy side of an
experience. In other words, to see the joke
in connection with the most serious expe-
riences, is to be happy within in a way that 24
nothing in the without can disturb. A sense
of humor is a Godsend and has modified
many a serious situation.

Happiness is of the spirit; a state of inner 28

- 1 contentment that springs up, especially, when
one is made conscious that God is in the uni-
verse and all is well with the world. One
4 developing happiness on all planes, regardless
of conditions and experiences, arrives at
this conclusion. This enables one to shed all
responsibility for the reformation of the world.
8 Such a one serves in the joy of letting the
Inner Light shine. The joy of Creation is
finally released through an ego, going through
the "living death" in the joy of Divine service.
12 Even the angels glorify God at the advent of
an ego into the consciousness of Man. Angels
are purified forces of consciousness whose joy
is in serving God and the race. They have
16 their tangibility of being in the substantial
qualities of Spirit, gained by man.

- It has been said, "Happiness must be
earned." This applies to the happiness that
20 is of the spirit; that springs up when con-
sciousness of Truth is gained. To attain to
happiness in Truth is to have become selfless
in the expression of the real things of Life.
24 Such a one has a healthy outlook of life,
understanding the reason for the good and
evil of existence.

- Happiness is dependent upon understanding.
28 This means understanding the inharmonies as

well as the harmonies. Happiness is not 1
present in a one-sided state of consciousness.
One is one-sided when he enjoys the good and
repudiates the evil, as though God nor man 4
has no use for it. Health springs from a
contented mind. A contented mind is one
conscious of the purpose of all things, as they
present themselves to his experiences. One 8
repulsing the evils and woes as though they
have nothing to do with Life's progression is
building up a consciousness of a power other
than God; and must some day unhappily 12
reckon with the forces evolved.

The highest happiness is between the soul
and its inner God-kingdom. Happiness
between people may rise to great heights on 16
this dual plane, but it is still subject to clouds
of delusion and woe. Earthly happiness has
its highest identity between men and women.
Representing the opposite poles of unfolding 20
qualities, they naturally invite the highest
harmonies. They also invite the greatest hells.
For what is true of a dual pole in one direc-
tion is equally true in an opposing direction. 24

Happiness does not consist of thrills nor
sensual pleasure. These are forms of pleasure
on their planes of expression, but are more
often destructive than constructive in their 28

1 effect. Happiness is present in the calm
serenity of soul that rests in the Truth. The
highest happiness is to understand all things
4 as to their purpose. This eliminates condem-
nation and ushers the ego into the conscious-
ness of love. Love is the acme of happiness.
Spurious forms of mortal love promote
8 temporary happiness, and mortals look upon
love as the highest expression of happi-
ness. But until happiness is based upon
understanding it is not promotive of eternal
12 advancement. A blind love cannot promote
the light of understanding except through
what it fails to give.

Happiness is not in being entertained but
16 in finding all things entertaining. This is
possible only when one sees everything as a
means of teaching something. To live in this
spirit is to have a healthy consideration of all
20 things. The health that happiness promotes
is not necessarily of the cells of the physical
organism. Yet, all sense of happiness has an
exhilarating effect upon the physical body,
24 though the stimulation may not always be
constructive. The pleasures of today may
bring discords tomorrow that must be reck-
oned with in tears and sorrow.

28 In the real sense of the word, health in its

highest expression is happiness. Happiness is 1
attained when the ego is able to spiritually
discern all things; understanding their pur-
pose in relation to God, the race, and the 4
universe. Humour, optimism, gladness that
has depth, frivolity that has its balance in
common sense, and the various forms of
happiness developed in a race's progression, 8
all have their place in unfoldment. But the
heights of all things must be reached and
happiness brought up to the throne of the
Inner Kingdom. To feel the joy of the Inner 12
Spirit is the highest happiness.

To be opened to the ecstasy of Creation, not
as through the outer forms of happiness, but
as in the inner planes is the height of happi- 16
ness. Outer joys, as between men and women
in their forms of association, are the highest
expressions of mortal happiness; but the joys
of the Lord that thrill the devotee of Christ, 20
when he finds the center of his being, make
the joys of mortals insignificant. Happiness
in its development is leading to this God-
appointed end, permitting the Powers of God 24
to blend with the ego, married within him-
herself, to give birth to the God-man. This
happiness is the identification of the Kingdom
of heaven in the earth. It is the means of the 28

- 1 Cause by which the new creature in Christ is brought forth. It is the joy of the Lord revealed to a waiting world.

4

MEDITATION

Health and happiness are omnipresent, harmonizing mind and body.

- I am happy through the understanding of
8 Truth and am made whole in mind and body.

I rejoice in the manifestation of happiness and health that make for spiritual progression.

Lesson IX

SIN AND DISEASE

Sin and disease are incidental to mortal 1
progression. Both are the result of the limi-
tations imposed upon the unfoldment of
Principles of Being on the plane of the flesh. 4
Sin is the spirit or impetus of disease. Disease
is the form of sin. Sin is the unfoldment of
consciousness in ignorance of the Principles
unfolding. Disease is the formed aspects of 8
the unfolding forces of darkness. The forces
of Light, as the Principles of Being, become
reversed on the plane of the flesh. This
reversal identifies darkness. The unfoldment 12
of the forces of darkness promotes sin. The
disordered results of sin's promotion are
called diseases.

Sin is healed when one ceases to sin. The 16
healing of sin is both relative and absolute.
The relative healing of sin is through a change
of mind. When a change of mind is sufficient
to permit the forces of Light to penetrate 20
the consciousness, offsetting the forces of
darkness, sin is overcome. The overcoming of
sin is the wiping out of sin. The overcoming
of sin means a new creature; one free from 24
the tendencies of sin. The absolute healing

1 of sin is effected in spiritual birth. The
regenerating of the forces of consciousness
dissolves the elements generated in sin. This
4 means a bodily change as well as a mental
one. "Be ye transformed by the renewing of
the mind." The dissolution of the evil mind
is the end of sin. The mortal mind is the evil
8 mind; that in which are the tendencies of
ignorance and lust.

The promotion of sin is lust. Lust, when it
is finished, produces death. Death is the
12 means of dissolving the elements of sin. The
dissolution of the elements of consciousness
by means of death gives the spirit a new
habitation in which to attain to Light. Light
16 is the offset of darkness, though primarily
it is the cause back of the darkness. Darkness,
when it has finished its course, comes under
the jurisdiction of Light, and is dissolved. Sin
20 and disease are dissolved with the dissolution
of darkness. Darkness is ignorance of the
Truth.

Sin and disease are not without their serv-
24 ices to the unfolding consciousness. There is
no chance in Life's unfoldment. Everything
serves the purpose of the All. Both sin and
disease are agents by which the Spirit-forces
28 are formed and unformed. The formation of

the forces of the Principles of Being produces 1
 matter. Matter is promoted by means of sin
 or darkness. The dissolution of matter is the
 liberation of the Spirit-forces confined in it. 4
 Disease is an agent by which the dissolution
 of matter is effected.

Sin is the imperfections of consciousness in
 processes of development. The goal of the 8
 forces of consciousness is Perfection. Perfec-
 tion is consciously gained through unfolding
 through the imperfections. The law of neces-
 sity is one with sin. The ego of necessity 12
 unfolds *in sin* before coming into knowledge
of sin. The knowledge *of sin* is associated with
 the "tree of the knowledge of good and evil."
 Mortally, man becomes as god knowing good 16
 and evil, but he must die to the knowing
 gained to become the God-Man. This is to say,
 that sin when it is finished bringing forth
 death. But death, controlled in Divine Law, 20
 divests the ego of the garments of sin and
 reveals the gained spirit and body of the new
 creature. The new creature is in Christ, with
 sin forever annulled. It is the living death 24
 that destroys sin.

The processes of sin's unfoldment are
 revealed as diseases. Disease is incidental to
 changes taking place on the mortal plane. 28

1 Change is the law of growth. Change involves
transformation of tissues as well as of
consciousness. Disease is incidental to the
4 liberation of the energies of spirit. It is the
breaking up of the formed tissues, a material
chastening of the spirit of man. Pain and
disorder are due to the formation of the new
8 creature. The pain of disease and the pain
of regeneration are alike to sense but different
in their effect. Fleshly pain is incidental to
the changing elements of the flesh. Regenera-
12 tive pain is incidental to the changing spirit
and its emanated energies to form the spiritual
being. The former is incidental to disease;
the latter to the suffering for the Kingdom of
16 Heaven's sake.

Sin and disease are sense beliefs. These
sense beliefs have been set upon something
man did not understand. It is not that men,
20 through sense beliefs, have produced sin and
disease; they are incidental to the laws of
progression. But not understanding the laws
of progression, men have called the processes
24 of development all sorts of things. Men have
suffered from what they have believed to be
true, hence, have suffered most from igno-
rance. The ignorance of men has been in not
28 discerning God's unfoldment by means of

consciousness. Primarily feeling and not 1
knowing, man named the forces felt names
of diseases, setting up in the flesh the char-
acter of the names. Yet, since Truth cannot 4
be until consciousness is capable of discerning
it, ignorance is a necessity under the law of
evolution. Sin and disease are also necessi-
ties under this law of growth. 8

It is the Son of man or man conscious of
Christ, the Son, that dissolves sin and heals
disease. Man conscious of the Son is con-
sciousness identified in Truth. Truth dissolves 12
sin and disease, reducing the elements of
mortality to nothingness. At this point, God,
the Father-Mother, sets to work to perfect the
Son and to reveal the real state of being. 16
Consciousness as man did not produce sin
and disease, hence, cannot absolutely destroy
them.

The Son of man has power on earth to for- 20
give sins. To forgive is to give for. To give
Truth for sin is to incorporate into the organ-
ism of consciousness the qualities of Truth by
which the ego goes free from sin and its 24
effect, viz., disease. The healing of disease
is incidental to Christ's unfoldment in con-
sciousness. Hence, the forgiving of sin and
the healing of disease are one in the Law of 28

- 1 the Lord. Sin is the cause, disease is the effect,
on the outer planes. But from the inner plane,
the Law of the Lord is the author of all and
4 the controller of all. The sins and diseases
that men comprehend are not so cognized by
Divine Intelligence that sees in purity and
Truth.
- 8 God does not heal diseases or forgive sins.
God, the Absolute Cause, deals with the
essences of sin and the elements of disease
in the "last day" even as in the beginning, but
12 these are unformed and unidentified. This
is to say, they are the essences of darkness
and their forms. These, to God, are the primal
elements of Hell by which the Heaven-qualities
16 are formed. Hence, the unforming of these
elements on the plane of the flesh serves in
forming the spiritual qualities of being. It is
man, conscious of Christ (Truth) that deals
20 with the outer nature and unforms sin and
disease. The dissolved elements of sin are
delivered to the Father or Laws of Being.
These Laws utilize the primal elements of
24 "worked darkness" to form the body of Light.
Man has intercession with God through Jesus
Christ. Jesus Christ is the action of God in
Christ. Men must attain to the Christ con-
28 sciousness to be freed from sin and disease.

Sin is healed through understanding it. 1
Understanding is the light that dissolves dark-
ness. Sin is not to be condemned. It is to be
understood. To condemn sin is to increase 4
its activities or to suppress its forces. The
suppression of the forces of sin results in cer-
tain form of diseases. There are diseases
common to excessive expression as well as to 8
suppression. The sins of omission are as
destructive to the physical domain as the sins
of commission. Through understanding sin
as phases of progression by which one comes 12
into knowledge, sin is not condemned and its
effect is short-lived. Finally, to see sin as an
agent of progression in the Law of Life is to
see it in relation to Creation. This is to see as 16
God sees, not beholding iniquity but the
Truth. The Truth sets man free from sin and
disease.

Sin and disease have infinite forms of 20
expression. In this, they reversely objectify
the qualities of the Infinite. Sin and disease
are aspects of the finiteness of the Infinite.
They are incidental to the unfoldment of the 24
Principles of Being. The Principles of Being
become nonbeing before they can be. Their
nonbeing gives rise to the unprincipled condi-
tions of life. These unprincipled conditions 28

1 and forces are called sin. The unprincipled
conditions understood give rise to the Prin-
ciples. The Principles of Truth are quickened
4 by means of the lie. Perfection is gained
through living through the imperfections.

Sin is present so long as condemnation
exists. Condemnation is lack of understand-
8 ing. Condemnation offset is Love identified.
Love is the fulfilling of the law. The law is
progression in sin. Love is the healing agent
of consciousness. The Love of God is
12 emanated when sin is understood. Sin under-
stood makes its elements and forces usable in
forming the real state of being. The real state
is the sinless, sickless, deathless state. Sin
16 understood is the darkness subjected to the
light.

Diseases can be reduced to the forces of
thought underlying them. These forces of
20 thought can be related to ideas, and ideas to
Principles. Through perceiving Principles
one may emanate their influences outwardly
and heal disease, the effects of sin. The
24 metaphysical healing is from the outer thing
to the idea within. An aggregation of ideas,
consciously gained through understanding
outer conditions, is attractive to illumination
28 of Principles. The consciousness of Principles

is spiritual in contradistinction to the meta- 1
physical. Healing that emanates from the
Creative Principles is regenerative and abso-
lute. This is to say, it produces a change in 4
the consciousness and offsets the condition
permanently. Metaphysical healing is not
permanent. That is, metaphysical healing
offsets inharmony but does not change the 8
nature sufficiently to set up righteous align-
ment of the organism to Principles. This is
because it does not include an understanding
of sin and disease, but, rather repudiates and 12
disregards them.

Righteous alignment of the forces of the
organism to Principles of Being can be
effected only through a change of heart. A 16
change of heart is a change of love. Through
the forces of love being changed from the
basis of sense to that of Truth, the Principles
of Being are emanated into the organism. 20
This produces regeneration and rebirth.
Through regeneration and rebirth the sinless,
sickless, deathless state of consciousness is
identified. This identification is the virginal 24
state of being that appears at the end of
mortality. This state of being is the new
spirit and new body that make for righteous-
ness. 28

1 Mental discords are direct promoters of
disease. Rheumatism may be traced to greed,
fear, bitterness. Fever may have its inception
4 in suppressed passions. Colds are due to
negative forces. Failures and indolence pro-
mote kidney and bladder disorders. Anger
upsets the stomach and digestive organism.
8 Jealousy and envy disorder the liver and gall-
bladder. Because mental discords promote
diseases, men attempt to attribute diseases to
the flesh. In doing this they attempt to exon-
12 erate the Creation from having anything to
do with diseases.

Why should one suffer mental discords?
They are due to ignorance of the Laws of God
16 and the Order of Creation to be unfolded
among men. As one advances in intelligence
and is able to see all things as working
together to promote the good of being, disease
20 is less apt to express. However, the law of
sin having been set up in the consciousness
must fulfil its course. This is to say, that
karmic conditions persist in spite of a change
24 of love and intelligence, until every jot and
tittle of the law of karma are fulfilled. Christ
(Truth) is an offset to karma, but the sins
identified in consciousness must be reckoned
28 with to their complete dissolution. Hence,

the more one enters into the spirit of Truth 1
the more rapidly one reaps the fruits of
discord. This, however, is the rapid dissolu-
tion of evil forces in the presence of a power 4
that controls them.

There are many diseases that are regenera-
tive in their effect. They are the result of
the combustion of accumulated forces that 8
impede the progression of the spirit. Other
diseases are disintegrating in their effect. But
since one grows through the formed and the
unformed, both aspects are present in bodily 12
discords. Disease is the lack of order in the
cellular organism. This is greatly corrected
when an orderly state of mind is identified.
However, there is that which is born of the 16
Spirit and that which comes from the flesh.
Certain forces, identified in the flesh, increase
and multiply, promoting disease of a like
nature. These are more fleshly in nature and 20
yield most quickly to the "things of Cæsar."
All forms of healing serve men, according to
their need.

Pain is incidental to the formation of the 24
spiritual qualities. One spiritually unfolding
may suffer pain. In fact, there would be no
transformation from the material to the spir-
itual state without the agency of pain. This 28

- 1 pain is the suffering for Christ's sake, that
an initiate endures; this is the suffering for
the kingdom of heaven's sake. Pain is also
4 incidental to the changing cells and structures
of the flesh. Pain, when it becomes excessive,
is a promoter of disease. Healing is most
easily accomplished when the pain first
8 presents itself. Pain, induced by spiritual
regeneration, cannot be healed. Its effect is
spiritual and it is gladly endured for the
Spirit's sake.
- 12 Harmony is the goal to be attained, there-
fore the tendency to seek healing when pain
presents itself. If the condition does not yield
to spiritual treatment, then it is oftentimes so
16 fleshly in its nature as to be subject only to
the things of Cæsar. One should seek relief,
either through spiritual or material means.
In this way, the dissolving forces are held in
20 check and the least inharmony promoted.
- Inharmony is disruptive to the organism
and is not to be encouraged. However, what
one needs to suffer, by which he is transposed
24 from an earthy to a heavenly creature, must
be endured. What the Divine Will promotes
cannot be controlled through the will of man.
Thus, there is a suffering for the Spirit's sake
28 that partakes of the chastening, inflicted by

Divine Law. This suffering sets in when one 1
has died to sin. It pertains to the remnant of
elements that must be dissolved in Divine
Law to effect the ego's redemption. To die to 4
sin is to understand the forces of evil, dark-
ness, and death. This dying involves the ego
in the forces of death, in which the remnant
of disease and sin inheres. It is the work of 8
the Lord or action of God to set the ego free
from sin and disease. This freedom is
accomplished through the Law of redemption
at the end of mortality. 12

Sin is both conscious and unconscious.
Unconscious sin is the unfoldment of forces
of ignorance and darkness by which one
grows. Growth is in mastering the inharm- 16
monious forces that arise. Conscious sin is
in the repetition of evils. Conscious sins
result in consciously promoted diseases.
Unconscious sins, or ignorance, result in 20
inharmonious bodily effects that bring the
ego to a conscious recognition of his trans-
gressions. This recognition makes for the
cultivation of health and harmony. On the 24
natural plane, the tribulations of the flesh
force conscious seeking after Harmony. The
discovery of the laws governing the real
nature of man follows in sequential order. 28

1

MEDITATION

I am free from the belief of sin through
the Christ Mind that makes for understanding
4 and illumination.

Sin and disease are understandable in
Truth; all sense of fear and ignorance is now
overcome.

8 No sense of disease can hold man in bond-
age for he is controlled in Divine Love.

Lesson X

UNDERSTANDING SIN

Understanding sin removes sin. Misunder- 1
standing sin makes for sin's increase. To
understand sin is to see its relation to God and
the race. This is to know the Truth. Truth 4
is possible only when one has finished his
course in sin sufficiently to aspire to return
to the Father's house. The Father's house is
an organism of consciousness in which the 8
harmonies of Being can be revealed. Every
person is a prodigal, progressing in sin. When
one has finished feeding with the swinish
elements of one's nature, he may forsake sin 12
and put on the light of the Christ Mind. The
Christ Mind not only makes sin understand-
able, but dissolves its elements. Through the
Truth of the Christ Mind one is redeemed 16
from sin and its effects.

Understanding dissolves sin even as light
dissolves darkness. Sin is something more
than wrong conduct. Conduct is wrong only 20
because someone has formed a different con-
cept of action. Measuring activities by higher
concepts, those that fall short of the ideal are
said to be sin. This is only a mortal compre- 24
hension of sin. Sin is a development in the

1 darkness of ignorance. This is incidental to
the gaining of Light. Sin is the law of neces-
sity; a necessary discipline by which one is
4 made to master the forces of sin and to come
into the Light of Truth.

Everything is right in its time and place by
which one progresses. This is the fiat of Truth.
8 This means that the sin is right as a means of
progression. This understanding of sin is
present when wisdom and love govern. Para-
doxically, the whole plane of progression in
12 sin is obnoxious to the Principles of Being.
However, the Principles of Being do not
reckon with sin until its results are gained.
This reckoning makes for the conflict of
16 Christ and Satan at the time of the redemp-
tion of the ego.

The more we know, the more of the unknown
we are capable of knowing. Hence, the more
20 we progress in light the more darkness arises
to be known. The more Truth we gain the
more we understand sin. The more capable
one is to master the elements of sin the more
24 of sin arises to be mastered. Hence, the tribu-
lations through which the advancing egos are
expected to live make for their redemption.
The mortal belief that an advancing ego is
28 not involved in sin is a necessary delusion.

It is not that one in Truth is also in sin, but 1
that such an ego must reckon with the forces
sin has promoted before he can go free. Even
the Saviour is made to partake of sin for the 4
life of the world. Only one freed from sin can
offset sin; this involves becoming mixed again
with its forces by which they are destroyed in
Divine Law. 8

Primarily, the impetus to be without know-
ing what man is expected to be identifies sin.
Sin is the impetus to know, prompted by the
will to be. The will to be acts in ignorance of 12
Being. When the will of Being is gained, one
wills to know the Truth and offsets sin. One
gains the will of Being when one is ready to
die to sin. One who has died to sin is justified 16
from sin. This is to say, that one who has
died to sin is made to partake of the elements
of sin to destroy them, though this is justified
in the Divine Law. This is the Cross that 20
every initiate is called upon to bear in being
redeemed from sin and mortality.

Forgiveness of sin is accomplished through
knowing the virtues that offset sin. It is to 24
give for the ignorance the truth; for misunder-
standing, understanding. Each one must die
for his own sins; though, such a one, is used
in the Divine Law to make less the sins of the 28

1 race. The paradox of the atonement is
wrapped up in these ideas. Sin, mastered by
anyone, makes sin less sinful for the whole
4 race. Yet, each ego must attain to the understanding of sin and his relation to God to go free from sin and death.

The idea of original sin is in relation to
8 sex. The belief has prevailed that sex is sinful. It is sinful in that it falls short of the Principles of Being. It is a necessary sin of progression. Sexual progression is mortality
12 of consciousness. Mortality is subject to sin, sickness, death. The Divine Law places a check upon the sexual progression because it is temporary. Repulsion to sexual pro-
16 gression is provided for in the consciousness. Through this repulsion one dies to the love of sex which is to die to the love of mortality. To die to the love of mortality is to become
20 eligible to be born of the Spirit. Through being born of the Spirit one is regenerated and manifested in the real state of being.

The fruit of sin is death. Death inheres in
24 sexual love. To die to sexual love is to die to that which makes for death. To withdraw one's love from that which makes for death (sexual love) is to uncover the forces of
28 death. This is automatically to uncover the

forces of Christ. Christ is the Seed of Divine 1
Life. This Seed was given for the life of the
race and became its sexual love. The death of
the sexual love resurrects the Love of God or 4
the Seed of Divine Life. One does not die to
sin because he changes his mind about sex or
sin. The elements of sin or sex must die in the
ego to effect spiritual birth. These are the 8
elements of death at their ultimate identity.
Hence, those who attain the resurrection of
Christ must die in the likeness of his death.
His death, that is, the death of Christ, is in 12
relation to the death of sexual love. It
involves the death of the elements of death. It
is in this death that sin is really understood
and dissolved. This is a mystery solved in 16
an Initiate, at his-her identification in Life
and Love.

The dissolution of sin makes for the identi-
fication of the ego in Christ consciousness. In 20
Christ consciousness one understands all dual
forces in relation to Creation. This is to see
as God sees and to be opened in the body of
Light. The body of Light identified dissolves 24
the dual nature and makes for the new crea-
ture in Christ. This creature is dead to the
loves of the flesh. Before one can die to sin
he is made alive in it. The aliveness of sin is 28

1 often thought to be the Life of Christ. The
aliveness of sin is Death. The Life of Christ is
identified at the death of the life of sin. The
4 death of the life of sin is the death of Death.

One, dead to sin, is in the understanding
of sin and its activities. This is not a disre-
garding of sin nor a repulsing of its forces,
8 but a mastery of the aspects of sin. One
involved in sin cannot understand it. It is
only when one has been freed from the sinful
tendencies that one understands them. One
12 involved in any experience is in the process
of gaining knowledge of its forces. When
knowledge of sin is gained one is no longer
involved in the experiences of sin. One must
16 develop through all phases of sin before
mortality can be finished. Understanding
increases and sin lessens the more advanced
one becomes. This is the case until one dies
20 to sin, when the life of sin (Death) arises.
This phase of progression is one with the
mystical death with Christ. One is made to
partake of the sins of the world for the disso-
24 lution of the worldly elements of one's own
nature in this mystical death.

The strength of sin is the law. The law is
the necessity of dual progression. Through
28 this necessity sin is increased and multiplied.

The wages of sin are death. Death is the 1
means by which the mortal elements are
dissolved and reduced to naught. Without
death on the mortal plane, the forces of sin 4
would be more disastrous. Through death,
the spirit is freed from its abode of sin, and
permitted a fresh unfoldment. While death
is an enemy to be overcome, it performs a 8
service on the plane of mortality. When the
mortal has grown up by means of sin and
death, the ego seeks its freedom to express
beyond the planes of limitation. This pre- 12
cipitates the final conflict of the spirit and the
flesh, by which the ego goes free from sin
and death. To attain this freedom, one is
made to partake of the forces of sin and death 16
to their dissolution. This partaking is in the
Law of the Lord, and is a "living death" by
which death is itself destroyed.

One is expected to become immune to the 20
forces of both good and evil. This is an
attainment that is made on the spiritual path.
Condemnation of evil is offset with under-
standing. The natural repulsion to sin and 24
its forces stands in the consciousness through
Divine Fiat. This is sufficient to protect the
ego from becoming involved in the evil forces.
Because one understands sin does not imply 28

- 1 a free mingling with the sinful forces. One
is not expected to love the evils as though they
were the good. Both good and evil are to be
4 seen as to the particular service they render.
This is not to exalt the good nor defame the
evil, but it is to see them both as temporary
conditions by which one grows. Truth is the
8 One gained through mastering the dual
aspects of mortality.

MEDITATION

Through understanding sin, I am freed
12 from sin and its effects.

No sense of sin can control man, for I am
made free through Truth.

I rejoice in the forgiveness of sin through
16 Jesus Christ (action of God).

Lesson XI

RIGHTEOUS CONCEPTS ABOUT THE BODY

Righteous concepts about the body help to 1
conceive the righteous body. What is not
conceived in mind is not brought forth. The
outer concept of mind is a means by which 4
the Principles back of the conceptions may
operate to produce themselves. What one
can conceive in mind can be brought forth
in form. The righteous conceptions produce 8
their likeness. But to manifest their realities,
the present form must undergo a change.

One cannot put new wine into old wine-
skins. That is, the body to be is not the body 12
that now is. The body that is now is the means
by which consciousness of the realities of
Being is gained. These realities form their
own state of being, dissolving the elements 16
of matter. The formation of the new states
and the dissolution of the old are controlled
in one action of Divine Law. Consciousness
of realities of Being is in understanding the 20
dual aspects. This is the substance-body in
essence.

The body is the formed of the unformed;
the visible of the invisible. It is the vehicle 24
through which qualities of consciousness are

1 expressed. It is also the means by which more
is known, the house which the ego inhabits.
The actions of the plane of body react to the
4 plane of mind; the forces of the mental plane
enact themselves on the plane of body. Body
is earthly and heavenly in character, material
and spiritual, mortal and immortal. Its
8 character is determined by the developed
consciousness. The elements of the body are
the solidified essences, generated by the spirit
and functioned by the mind and soul. Body
12 is the fourth aspect of consciousness, the
outer picture of the forces of spirit, soul, and
mind.

The mortal or material body is the product
16 of the senses. It is formed in the elements of
sex, hence, is subject to sin, sickness, and
death. Sex is the separated state of consciousness.
It was identified when the male and
20 female Qualities of Being were cut in two.
This twoness characterize the consciousness,
making for heavenly and earthly development.
The earthly body, the vehicle of
24 mortality, is the garment with which consciousness
is clothed while it develops its heavenly qualities.
Consciousness must live through the earthly elements
before it can
28 put on the heavenly. The forces of mortality,

mastered, make for consciousness of the 1
heavenly.

The heavenly is reverse to the earthly.
Through reversing the earthly forces one gains 4
the heavenly qualities. The heavenly qualities
of consciousness fulfilled in Divine Love result
in the immortal body. The immortal body is
the formed aspect of the heavenly qualities. 8
It is the outpicturing of the involved forces
evolved in mortality, that is, mortal forces
transposed to their spiritual equivalents.
Before the immortal body can be formed it 12
must be identified as substance. The substance
of immortality is identified through perceiving
and conceiving the truth about the material
things. This is to perceive the untruth also. 16

It is conception that produces body. Per-
ception identifies mind. To mentally perceive
the physical aspects, including the body, is
to identify the first heaven. The first heaven 20
passes away as the spiritual conceptions of
the plane of form are realized. This is also
the passing of the first earth, or the elements
of material, physical form. 24

The body to be formed as the vehicle of the
immortal is in the consciousness of mortality
gained. This is to say, when an ego under-
stands the mortal forces of his consciousness, 28

1 the essence of the next plane of being is identified. The reduction of the formed to its
essences, through spiritually perceiving it, is
4 that by which the next expression of form
is identified. Mental perceptions are from
the outer mind while spiritual perceptions are
from the inner Spirit. Spiritual perceptions
8 and conceptions are one, the knowing and
being of Principles of Being. The reality of
body is in this oneness. It is this oneness that
makes for a sinless, sickless, deathless state of
12 being.

Mental perceptions of the physical plane
of materiality transcend the knowledges of the
senses. Mental perception results in increased
16 capacity of health and rejuvenation. Spiritual
perceptions and conceptions about the body
result in rebirth and regeneration. The reality
of being is from the Spirit. Mental perceptions
20 have a renewing and revitalizing effect upon
the body, but are not sufficient to change its
elements. "Ye must be born again." That
is, consciousness must come under the Laws
24 of Being to be manifested in reality of spirit
and body. One is reborn through the action
of Truth (Christ). Mental development
prepares consciousness to know the Truth.
28 Truth is known through an action of God in

the prepared consciousness. Spiritual percep- 1
tion and conception must follow mental
perception to permit Truth to be known, and
rebirth to result. 4

The temporary condition of body permits
consciousness great freedom. Change is the
law of progression. The changing body
accommodates itself to the spirit. Until the 8
spirit of man makes connection with the Spirit
of God (Christ), the temporary condition of
the body results in death. Yet, death is a
merciful provision in mortality by which the 12
spirit clothes itself in a new garment. If
the spirit could not put on a new bodily
garment, it would become confined to matter
to its destruction. This would be annihilation 16
of man instead of his being an ever-unfolding
consciousness of God. The body without the
spirit is dead; but the body joined with
the spirit is eternal life. This is not to say 20
that the body is eternal, but that conscious-
ness eternalized can fashion the body
according to its needs.

The temporary condition of the mortal body 24
permits the immortal one to appear. To be
temporary, the mortal body changes and
decays. The reality of the body is in the
consciousness of Being gained through living. 28

- 1 Being is God. Through understanding oneself
in relation to God, one understands God, and
the action of God in man. "This is life eternal
4 that they might know God, and Jesus Christ
whom he hath sent." Jesus Christ is the action
of God to form the reality of being; united
spirit and body.
- 8 The righteous concepts of everything on
the formed plane make for the reality of the
body. All formed expression is body. To
understand the plane of form is possible only
12 from the Spirit that caused it to be. Hence,
one does not have the righteous concepts of
the plane of form until he attains to Truth.
Truth is the identified Spirit of God or Christ.
- 16 Christ is the light of the body. The body
formed from Christ is fourth dimensional;
that is, capable of being formed or unformed
in Divine Will. This is the garment of egos,
20 born of the Spirit. That which is born of the
flesh is subject to limitation and disorder.
- The reality of being is not in the body that
is mortal but in the consciousness of Truth,
24 gained by means of mortal expression. This
consciousness is both heavenly and earthly,
that is, both unformed and formed. To gain
the reality of being one must meet and master
28 the unrealities. The unrealities characterize

the plane of mortality. The inharmonies that 1
beset the mortal are unreal. This is to say
they are not permanent or eternal in their
character. This is a fortunate provision. 4
Through mastering the forces of inharmonies
one makes connection with the Spirit within
and is opened in spiritual understanding.
Spiritual understanding is the beginning of the 8
identity of the immortal.

The body is more than meat and drink.
Yet, righteous treatment of the present body
as to food and drink makes for control of 12
appetite. Controlled appetite is the control
of the forces underlying appetite. It also leads
to righteous concepts of food and their effects.
A purified state of mortal body permits the 16
ego to become conscious of harmony. Yet,
inharmony forces mastery of the inharmoni-
ous conditions and promotes desire for the
spiritual. The forces of the body, developed 20
in mortality, are finally mastered by Christ.
This is to say that the primal elements of
mortality remain to the "last day," stored up
in the Law of Creation to effect the dissolution 24
of mortality. This dissolution is in the Law of
the Lord, operative in Christ Consciousness.

A polluted body, one full of iniquitous forces
and disease, makes for a disordered spirit. 28

1 The necessity for health also serves the
unfolding Spirit. Man cannot form the spir-
itual body but he can prepare a proper
4 body-consciousness in which the Spirit may
act to bring it forth. Mastering the discords
and woes of the bodily plane is part of this
preparation. The body of man is the center
8 of which his environment is the circumference.
The forces of both planes of body must be
mastered to assure righteous bodily con-
sciousness. Except the ego gains harmonious
12 bodily consciousness it does not conform
body to the pattern in heaven.

What one does not attain on the natural
plane one cannot attain on the spiritual plane.
16 This is to say that every natural force has
a spiritual equivalent. To attain to the
spiritual force one must master and under-
stand the natural force. This opportunity for
20 progression characterizes the bodily plane.

The spiritual body is the formed aspect of
the spiritual consciousness. The spiritual
consciousness is the realities gained through
24 understanding the material forces. As the
spiritual consciousness is established, the outer
body becomes but a shell in which the spiritual
body is formed. The spiritual body is formed
28 within while the outer aspect of mortal body

becomes but a “coat of skins” that covers it. 1
The spiritual body is formed through spiritual
birth. This is effected in the Law of Life,
operative in Jesus Christ. The spiritual body 4
may be felt as a living, pulsing, breathing
being, with the remnant of mortality covering
it from sight. The spiritual body is gained in
the living death. This involves the quickening 8
of the forces that make for death of the mortal
body, with the mastering of these forces by
Christ.

As the spiritual body is formed within 12
through action of Truth (Christ), the elements
of the mortal body are reduced to naught.
These essences of naught are translated and
re-formed, though there is a remnant that is 16
thrown off at the end of mortality. This
is the element of mortality that made man
mortal, and for which he is not responsible.
It is the function of the Law or Lord to bring 20
a finish to this, even as it produced its
beginning. The dissolving of the elements
of mortality is in the Law of the Lord. They
are absorbed and assimilated by the spiritual 24
body, much as the mortal body assimilates
and absorbs the elements of food. The
dissolution of the mortal body takes place
when the Body of Christ has been introduced 28

1 into consciousness. This is introduced in the
coming of Christ.

Age is associated with the mortal body
4 because it is temporary and formed in time.
The spiritual body is ageless, partaking of the
nature of eternity. Eternal youth is one with
eternal life. Both characterize the fourth
8 dimensional plane of being. The immortal
plane of being is the heavenly identity of the
third dimensional. Immortals must grow up to
eternal life and being. The restoration of
12 consciousness to its righteous relation to
Being will permit the body to share in the
Qualities of God. Body will then be free from
age and limitation.

16 The metaphysical tendency to disregard
the present body is not conducive toward the
identification of righteous body. Body must
be regarded and understood on all planes of
20 expression. Consciousness progresses by
means of the body and is expected to appreciate it.
To disregard the body is to promote the bodiless state of consciousness. This is
24 to be returned to the plane of invisible forces
where form is not. Where there is no form
there is no consciousness of being. The
formless plane is the potentiality of the plane
28 next to be formed.

The gaining of the consciousness of form 1
is that which permits Being to be manifested
in righteous bodily expression. Consciousness
of form is identified when body is understood 4
in relation to Creation. Body is the earth of
the heavens that God created. The earth and
heavens are one in God-Mind, and must be
so conceived in the mind of Man. Spirit 8
(heaven) and Body (earth) are one. The
righteous conception of the spirit of man in
relation to the Spirit of God is also the right-
eous conception of body and its formation. 12

Body is the product of the love conscious-
ness. It is the vehicle in which consciousness
wills to be. When love is restored to Divine
Order, and its righteous relation identified in 16
consciousness, body will be transformed as
well as formed anew in righteous expression.
Love is the transforming and transmuting
Power of Being. It is through reborn love that 20
the body is transformed (changed in form).
The change is in the elements that com-
pose the body, not in the outline of form.
Outline of form is provided for in Divine 24
Mind. Man is the likeness of the Image that
exists in God-Mind. The likeness is a state
of consciousness of which the body is the
image, the Principles of Being reversing on 28

- 1 the manifest plane. When consciousness is like God intended, the body is established in righteous expression.

4 MEDITATION

I see the body as the form of spiritual realities.

- I rejoice in oneness of spirit and body; in
8 wholeness and harmony.

I die continually to the limited concepts about body and come into the understanding of the temple of God, which I am.

Lesson XII

BODILY EFFECTS OF SPIRITUAL PROGRESSION

Body is the identity of form. Form is the 1
solidified aspect of forces of unfolding con-
sciousness. Forces of thought and feeling,
enacted in living, make the body what it is. 4
What is present as Cause is likewise present
in the Effect produced. As consciousness
advances, feeling and thought change accord-
ingly. This produces a change in the nature 8
of the body as to its elements. Outline of body
is from the Creation and not produced by
man.

Body is embodiment of primal Creative 12
forces. It is changed by the forces of Truth,
when they are thought, felt, and lived. Higher
qualities of thought influence the body, but
have no power to change the nature of its 16
elements. This change is effected only through
a unity of thought, feeling, and act, induced
by Truth. Truth is the unity of Wisdom and
Love. It is active when the male and female 20
qualities of consciousness have been subjected
to each other, and conformed to the Divine
Will.

Every organ of the body is primarily the 24

- 1 formation of specific forces, which consciously
known, affect the particular organs formed.
Forces of thought and feeling react to the
4 body according to their nature. Happy, bright,
optimistic thought and feeling make for
greater harmony than heavy, morose, and
pessimistic thought and feeling. Fear reacts
8 to the solar plexus and the heart, causing
distress to the body. Worry and anxiety make
for diseased conditions. Grief poisons the
stomach and makes digestion impossible.
- 12 Anger has the capacity to upset the organism
and interferes with the circulation. Spiritual
thought and feeling react to the body in a
peculiar way. Instead of building up the
16 mortal body, they begin to tear it down.
While this is as it should be, since the new
wine cannot be put into the old wine skins, it
is more or less surprising to the unfolding ego.
- 20 Many will deny this statement because they
think that the mental aspirations and thought
constitute the spiritual thought and feeling.
To think *about* spiritual ideas and love and
24 *think and feel them* are two different matters.
The former makes for rejuvenation and tem-
porary heaven, the latter for regeneration and
the travail of spiritual birth.
- 28 John, the Baptist and his disciples fared

better bodily than Jesus and his disciples. The 1
former type the mental unfoldment and the
latter the spiritual. Even so, the metaphysical
students of this day fare better bodily than the 4
spiritually progressing. This is because the
metaphysical student has not experienced a
change of heart, by which the nature of the
body is disturbed; as has the spiritually pro- 8
gressing student. The effect of spiritual
progression upon the body of the ego is to
decrease the mortal elements and to increase
the spiritual qualities of being. This is disso- 12
lution and destruction in the direction of the
flesh; but it is construction and rebirth in
the direction of the real man to be manifested.
The goal of spiritual progression is bodily 16
redemption. While this is not effected in
self-will but in Divine Will, all spiritual
progression makes consciousness ready to be
transformed and the body redeemed. 20

The body of Light, to be gained as spiritual
progression climaxes in the Law of the Lord,
is not the body of mortality. The body of Light
is formed from the consciousness of Christ; 24
though the darkness of forces must arise
because of Christ, this being the means by
which the Body of Light is formed. Even as
the body of mortality was formed through the 28

- 1 progression of the consciousness in the darkness, so the formation of the Christ body is through the darkness, controlled in Christ.
- 4 The formative power is in hell, that is, the forces of darkness; but these must be controlled to the Lord or Laws of Being. Hence, the necessity of darkness arising because of
- 8 the Light, so that redemption of the body may be effected.

The introduction of a higher light or intelligence acts favorably upon the body, hence,

12 the first effects of advancement are more harmonious than the later mystical unfoldment of the consciousness. This first harmonious effect is only on the surface, and makes the

16 ego conscious of heaven in a temporary sort of way. The deeper one gets in Truth the more deeply the forces penetrate the organism; and the more changed the body becomes in its

20 elements. The outer aspect of the body is but a "coat of skins" hiding the realities of being.

The twelve centers of Being directly underlie the bodily organism. The consciousness of

24 Truth gained is the opening of these twelve centers of Being. From these, the spiritual qualities penetrate the organism, and the travail of rebirth is carried on. Every organ

28 relates to the character of the forces that

produced it, which in turn relate to the centers. 1
For example, one of the centers is identified
in quality as Love. Love gained in Truth
changes the quality of the heart, not as to the 4
form of the physical organ, but as to the
elements that form the physical. This current
of Force is carried by means of the blood to
the entire organism, a change of heart, which 8
is a change of Love, effecting the entire body
in an organic, vital way.

Body is not blood and muscle but formation
of energies, generated through interior proc- 12
esses of spirit, soul, and mind. These appear
solid and fixed but in reality are circulatory
and changeable. The forces of the body,
moving about the twelve centers of Being, are 16
in a process of change. Marked changes of
thought and feeling change the elements of
the body, and even the texture of it is trans-
formed under deep spiritual experiences. The 20
twelve glands are the connecting link between
the twelve centers of Being and the outer
body.

The body bears the brunt of all forces, 24
hence, is as the "lamb" that is slain. It is not
the Lamb of God, but the objective aspect of
it. It is continually slain in some form or
another in order that the ego may progress. 28

1 The body is more than a vehicle through
which consciousness progresses. It is the
temple of God, and proper respect for its func-
4 tions must be gained. Unless the body of mor-
tality is seen in the true light, consciousness
of the Real body or temple cannot be attained.
This consciousness is not gained through dis-
8 regarding and disrespecting the body, but by
seeing it as sharing in the glory of God.

Rest of body conforms to peace of mind.
A relaxed body is equivalent to a mind and
12 spirit freed from anxiety and worry. This
means a body in which Creative forces more
harmoniously circulate. Poise of body is one
with poise of mind and soul. Control and
16 mastery of the various forces of the body
promote poise and balance. The body
registers the exalted states of spirit and
may become light, ethereal, and apparently
20 sensationless. This progress of body is harder
to bear, in this world of mortality, than a
painful one. But to go free from mortality,
one must become conscious of the body to be,
24 and suffer the inconvenience of bridging from
the material plane of expression to the
spiritual. This is part of the "living death"
which egos must experience. But those being
28 spiritually born will not be really hurt in this

“living death.” The “living death” is the 1
death of mortality, by which man is made
free in spirit and body.

MEDITATION 4

I see body as the temple of God and deal
with it accordingly.

The entire organism is controlled in har-
mony and peace. 8

I am the embodiment of the Creative
Principles and manifested now in reality of
being.

Lesson XIII

SPIRIT-BODY

1 The Spirit-body is the organism created by
God. It conforms to the earth of the heavens.
It is fashioned in consciousness through the
4 activities of ideas of Truth. That which is
created by God is ideal and formed only as
to Principles. The formation of the con-
sciousness of the Principles is through Man.
8 Man is consciousness in which the male and
female qualities of Creation are equal. Man
is not automatically produced. He is the
result of ages of progression. When he is
12 manifested he is the Spirit-body, created by
God, and not in the material body of flesh,
produced from the world.

The Spirit-body is the manifested Holy
16 Spirit, the substance of being. The Holy Spirit
projects the shadow of itself as the Holy
Ghost. The Holy Ghost is the essence of ideas
of Truth realized. At the dissemination of
20 the Holy Spirit, the energy of spiritual ideas,
the Holy Ghost is formed. This is the outline,
in substance, of the body to be. It is made up
of spiritual essences. These essences cannot
24 take form until the elements of mortality have
been dissolved. These are dissolved in the

processes of regeneration that follow spiritual birth. 1

All progression, both natural and spiritual, is for the purpose of making consciousness 4
conscious of the realities of Being. Healing is not for material health and rejuvenation. It is an effort of consciousness to gain harmony. Yet, harmony gained, is present because of 8
the identification of the Spirit-body which cannot be sick; and is not the result of thought or will to be well. The will to be well is the will to be what God created man to be. It 12
ultimates in the Will of Harmony. The Will of Harmony is the operation of the Laws of God (Divine Will), by which the redeemed organism is fashioned and formed. 16

Man does not form the Spirit-body. Through becoming conscious of the Principles of Truth, the operation of Divine Law is set up by which the Principles of Creation are 20
formed. The Principles of Creation, in operation, form the Spirit-body. These Principles do not work automatically. Consciousness must become conscious of the Qualities they 24
represent to permit their activity. On the natural plane the will to be well or to be in harmony is the reflected aspect of God's will to manifest it own harmonious being. Hence, 28

1 this will leads to capacity of spiritual unfold-
ment when consciousness becomes unselfish
enough to receive it.

4 It is selfishness that primarily prompts the
desire to be well. The self-consciousness
wants to express in well-being. This aids in
promoting the self. The self-consciousness
8 must finish its state of progression before the
ego can die to self. At the finding of the self,
what is found is lost, this opening the spiritual
domains of consciousness. As the spiritual
12 advances the ego becomes selfless; gradually
entering into the Love of the Lord (Love of
the Laws of Being). The Love of the Lord,
opened in consciousness, is the mothering
16 quality of being by which the Spirit-body is
formed.

The love of Truth or of the Lord is the
capacity to speak and act in keeping with
20 the Principles idealized and realized. This
capacity to enact what is known and felt
makes for a changed body. To enact the
Principles of Truth is to permit their action
24 in the consciousness to fashion the Spirit-
body. The new wine of spiritual ideas cannot
be put into the old body or wineskin. The
introduction of the new spirit causes the
28 cellular organism, formed from the material

forces to be broken up. This permits the 1
formation of the form of the new spirit. There
is a tearing down of the old state of con-
sciousness and the formation of the new going 4
on in the unfolding spiritual ego.

Every idea contains its own form to be,
even as every flower seed contains the image
of what it is to be when planted and repro- 8
duced. The radish to be is innate in the
radish seed before it is planted. The form to
be is innate within the Spirit of Being before
it is manifested. The spirit of ideas and 12
principles gained is the heavens that give rise
to their own forms of being. To advance to
the point that spiritual ideas may unfold
through the inspiration of the Almighty is to 16
be changed in form. "Be ye transformed
(changed in form) through the renewing of
the mind." Man does not fashion the Spirit-
body, but it is fashioned when he gains the 20
spirit of the qualities that cause it to be. The
aggregation of these qualities is Truth. Truth
is the unity of wisdom and love. Wisdom is
the intelligences, and love is the feelings, 24
promoted on the natural plane, transposed to
their spiritual equivalents.

Students who seek after the things of the
flesh, the health of the body, the poise of 28

1 mind, and the financial success of affairs, miss
the import of progression. While the self
must be advanced to a limit of its expression,
4 this is done on the natural plane. Higher
advancement comes to put the finishing
touches to the natural and to open consciousness
to the spiritual. The spiritual is for the
8 purpose of unfolding consciousness so as to
be redeemed. To be redeemed is to be
restored to a state of being that cannot sin,
be sick, suffer, or die. Students who seek after
12 an understanding of the Principles of Being
have the added things through the Law of
God controlling the natural world. But they
have also the capacity to let the Divine Will
16 be done in them to manifest the real state of
being.

The purpose of Truth is not to promote the
material benefit of people, so as to enable
20 them to live longer in their sin and mortality.
Truth comes to manifest a new creature, an
ego identified in the Spirit and Body of Being.
This is the Spirit and Body that God created
24 when He made man in his image and likeness.
Every idea of Truth, realized, permits the
principle, underlying the idea, to operate to
effect a change in the physical organism.
28 Truth is always actual. This actuality is phys-

ical as well as spiritual. Truth is regenerative 1
in its effect; changing the qualities of con-
sciousness so as to align the forces of spirit,
soul, body, and mind to the Laws of Being. 4

The Spirit-body is the spirit of the ideas of
Truth and the operation of the principles back
of the ideas to form themselves. This body is
being formed as Truth unfolds in con- 8
sciousness. This is the Word made flesh, the
organism begotten in the Laws of God. This
organism characterizes the God-man, when he
is manifested. These are the children of God 12
to whom are the promises of scripture. That
is to say, these are the states of consciousness
that are promised freedom from sin, sickness,
and death. These are virgins, male-female in 16
their constituent elements. Being balanced in
the Laws of Being, they are in a state of
harmony. These constitute the first fruit unto
God and unto the Lamb. 20

The Spirit-body manifests at the passing of
mortality. It is fashioned and formed in those
who ascend at the end of the cycle, and who
come under the authority of the Divine Laws. 24
The qualities that make it were introduced at
the beginning of Time; but they are not
fashioned and formed until the end of Time.
They are formed through the office of Christ 28

1 in the second coming; though the spirit of
this body is introduced as a living conscious-
ness in the first coming of Christ. All who are
4 Christ's are manifested in the creative state
of being at the passing of mortality. This is
the fruit of God's progression through mor-
tality or Time, the goal to be gained. Those
8 so embodied are saved; saved from further
necessity of birth and death in limitation.

The body is not for fornication but for the
Lord, according to scripture. That is to say,
12 it is not to be held in the mixture of forces in
which it is evolved during mortality. It is
to come under the Law of God (Lord) and to
be manifested in reality of being. The body is
16 the temple of God when properly identified.
It is the habitation of God. That is, it is
consciousness conformed to Principles of
Being, through which the Qualities of God
20 can unfold and express. St. John says, "It
is not yet made manifest what we shall be.
We know that, if he shall be manifested, we
shall be like him; for we shall see him even
24 as he is. And every one that hath this hope
set on him purifieth himself, even as he is
pure." I John 3:2-3 R. V.

The manifestation of the reality of being is
28 at the redemption of the body. This redemp-

tion is effected when Christ takes dominion 1
over the external planes of expression, bring-
ing all into subjection to the Laws of God.
The revelation of redeemed body is the king- 4
dom of heaven in the earth.

The Spirit-body, when manifested, will be
the body of Light. It will constitute the fourth
dimensional state of being. Man, identified in 8
the fourth dimension will have all power in
heaven (spirit) and in earth (body). In the
Spirit-body, the ego will be opened again to
Eden and receive the qualities of the River of 12
Life. These will constitute his perpetuity, he
being freed from the necessity of further
material reëmbodiments. The Spirit-body
will have no density nor grossness. Man, 16
functioning in this body will be able to form
him-herself or unform at will. Such a con-
sciousness will have no will of its own, being
through spiritual birth a servant of God and 20
active in the Divine Will.

The Spirit-body is that formed through
Christ within. This is the hope of glorification.
Through gaining the seed elements of intelli- 24
gence and love in Wisdom and Love of Truth,
the Christ Seed is identified. The Christ Seed
unfolds to form the body of Light. This is the
body of Truth. "If thine eye be single, thy 28

- 1 whole body shall be full of light." The eye
is single when one sees all things in relation to
Truth, understanding good and evil. Thus
4 man becomes as God, able to lay hold of the
Tree of Life and live forever.

The Spirit-body is not the body of spiritual-
istic phenomenon. The body reassembled,
8 through the agency of the medium and those
who give their forces of love and intelligence
to the spiritualistic belief, is not the body of
the Holy Ghost. It is the material counterpart,
12 the essence of disorganized forces. These are
endowed with coördination through the forces
of the medium. The picture brought forth
through materialization is the astral shadow
16 of the body that has been recorded upon the
record of consciousness. Such a body is with-
out reality and substance.

The Spirit-body is formed through the ideas
20 of Truth realized. The realization of ideas
of Truth causes to decrease the forces that
make the mortal body. Every idea of Truth
pertains to some particular part of the organ-
24 ism. Each part of the organism relates to
the Principles underlying them. Hence, the
conscious aliveness of the Principles brings
to naught the counterpart mortal forces of the
28 organism to which the ideas of Truth relate.

Thus as Christ increases in consciousness, that 1
fashioned in the mind of man, decreases.
Finally, all the forces of consciousness are
brought under subjection to Christ and the 4
twelve centers that relate to the Principles of
Being. The Will of God set up in such a
consciousness operates to produce the spirit-
essence of the spirit and body to be. 8

The dissemination of the spirit-essence of
the spirit and body to be manifested, as the
children of God, is at Christ's movement in
the race. This is culminated in the second 12
coming of Christ. The going forth of this
spirit-essence is the projection of the flesh and
blood of the body of Christ. From this
essence, the spirit and body of the children 16
of God are fashioned. Thus, there is raised up
in the last day (or action of God in mortality),
a group of egos who partake of the spirit-
essence of the Holy Spirit. These are mani- 20
fested in forms of being, according to the
Divine Plan. Some have the glory of the sun,
some the glory of the moon, others the glory
of the stars; some have the celestial body, 24
some the body terrestrial. Each according to
his unfolded consciousness, and the position
occupied in the Divine Plan, is manifested
in the garment of reality. 28

1

MEDITATION

“Let Christ be formed in me,” becoming the Will of the Spirit-body.

4 Christ is embodied through the operation of Divine Will, not in the will of man.

I rejoice now in the operation of Divine Will, fashioning the body of reality.

Lesson XIV

RELATION OF WILL TO BODY AND HEALTH

Body is the organism of consciousness, the 1
vehicle of will. It is through will that con-
sciousness is unfolded. Will is determination
to be. Will is innately united with under- 4
standing; though consciousness is not always
aware of what is working out. Will is the
medium of activity. Through activity forces
of spirit, soul, mind, and body are progressed. 8
When the will is *consciously* coupled with
understanding one acts so as to promote
harmony and health. There is a long period
of growth in which there is no conscious 12
understanding, hence, the will to be persists,
the ego acting upon his impulses and sense
desires.

The flesh of the Word is the body to be 16
gained. This is the body that is fashioned in
Divine Will. Divine Will is not set up in the
consciousness until one dies to self-desires
and the will of the senses. One cannot die to 20
self-desires until the self-consciousness is
completed. One cannot become will-less so as
to be opened to the Law of Divine Will until
the self-consciousness is culminated in its 24

- 1 experiences of good and evil. Metaphysics
culminates self-conscious progression and
determines the ego's eligibility to enter the
4 spiritual path, and to come under the Divine
Will.

A great many of the disorders that beset
self-consciousness are induced by self-will.
8 Not expressing in understanding but following
the blind impulses of desire, the ego does
many things that are not in keeping with the
inherent Will of Being. This builds up karma
12 and necessitates another opportunity by which
one finishes what was not before completed.
If he fails to do this, more karma is added,
until through many reëmbodiments, the will
16 to grow and advance has piled up many dis-
cords in which the body is involved. All outer
discords react discordantly upon the body,
making for sickness and woe. Spirit, soul,
20 and mind are also involved, many distresses
accruing to self-consciousness in its effort to
progress the self.

Living is the means by which consciousness
24 is gained. Living involves forces of spirit,
soul, mind, and body. What one does, says,
and thinks affect the body as well as the other
departments of consciousness. The body is
28 the "lamb" that is slain from cycle to cycle,

until the consciousness grows up in understanding so as to think, say, and do the Truth. Truth sets man free from karmic conditions, though this is primarily accomplished through a change of thought, word, and act. 1 4

Body is the outer factor of consciousness. It suffers from the erroneous forces of the spirit, soul, and mind, as well as from the willful transgressions of the outer man. Body also bears the brunt of transgressions, made in ignorance of the Laws of Being. One suffers as much for what he does not do, when capacity is seeking to assert itself, as for the wrongs committed. The willingness to be all that God requires will free one from suppression; and make for a better state of health. Many discords thought to be physical are the result of suppressed forces of spirit, soul, and mind. 8 12 16

Thought has a direct effect upon the body. The will to think only that which is uplifting and healing has a freeing effect, making for poise of mind and health of body. The will to do good, to master the evil, to conform to humanity of character, all have a harmonizing effect upon the body. Will is the agent of expression and is operative by means of body. The will to think, speak, and do what is in 20 24 28

- 1 keeping with the good of all reacts harmon-
iously to the body of man. Innately, the
willingness to be what God intended, and
4 to find the way of Life, is to set the con-
sciousness free from discords and to promote
the health of the natural organism. What one
frees in the inner forces, one frees in the body.
8 What one binds upon the outer man, that is
bound upon the inner forces.

Harmonious conduct reacts harmoniously
to the spirit, soul, mind, and body; while
12 inharmonious conduct holds the forces of
these departments of consciousness in bond-
age, making for suppression and woe.

The I is more conscious of body than it is
16 of the spirit. The I develops by means of the
will. Primarily, will is confined to doing what
selfishness dictates. This makes for bodily
discords and inharmonies, but is a phase of
20 development through which one suffers. As
selfishness gives way to unselfishness better
feeling is expressed, and the body reacts to
this more harmonious expression. Unselfish-
24 ness is not the goal of progression. Selflessness
is to be attained; the capacity to subject the
thought and feeling to the Divine Will and to
be born anew.

28 It is spiritual birth that frees the body and

ushers the ego into a state of harmony 1
that will be eternal. However, the death of
the old man and his deeds, attend the path
of spiritual progression. The inharmonies 4
induced in this death are constructive in their
tendencies. On the selfish and unselfish
planes of progression the inharmonies are
destructive, though the desire of the ego to be 8
freed marks the real gain of these experiences.

The self-will relates to person. Person is
the mortality of consciousness. Personal
forces, engendered in developing sense con- 12
sciousness, make for ill-health. One can
become so self-centered as to be in a state of
ill-health. One can so turn the thought of
sickness over in the mind, or become a slave 16
to the pains of the body, that it requires a
super-action to set the consciousness free.
One can *will* to be free from these enslave-
ments. 20

Through asserting the will one comes into
greater understanding. Will is a great agent
of growth to self-consciousness. If one wills
only to express harmoniously in regard to all 24
concerned, will becomes an agent of har-
monious growth. However, a certain lack of
knowledge, at low planes of self-development,
permits the will to become assertive and 28

1 greedy. This bondage must be broken before
will becomes an agent to serve rather than
to entice and to destroy.

4 Some of the most common diseases are the
result of willfulness. That is to say, an exces-
sive expression of will, without the modifying
effect of understanding. Rheumatism is the
8 effect of acidity in the blood and system.
Acidity is due to the will of appetite, or the
will of emotions not controlled to love and
harmony. Where rheumatism results from
12 acidity, physically engendered, appetite is
permitted to control without the modification
of understanding. When acidity is engen-
dered through false emotions, such as hate,
16 envy, jealousy, the will of feeling has been
allowed to control the consciousness, without
the modifying effect of love. Paralysis is oft-
times due to excessive expression, mentally,
20 emotionally, or through muscular activity.
Forces are depleted and lack of strength and
energy ensue. Heart disease may be the result
of selfishness, with self-will greedily active to
24 promote personal gains.

There is a positive as well as a negative side
to disease. The negative embraces the lack
of doing, the positive pertains to the over-
28 doing; to the excessive expression. On the

positive side, it is the will that brings about 1
the inharmony. The will to eat, to think, to
say, to do, out of balance and harmony, pro-
mote disease and disorder. To wheel the will 4
in line with balance and order, with unselfish-
ness and poise, is a great promoter of health
and harmony. To do what one can do in
a state of joy and happiness is health- 8
promotive. This does not imply that the thing
done occasions the joy and happiness. Joy
and happiness must always be found within
the consciousness. They spring up through 12
the conviction that what is brought to one's
hand to be done is necessary as a means of
growth. Each attracts his own in the Law of
Life, and nothing happens by chance. One 16
always has something to learn or something
to teach others in all experiences.

Finally, to see all things from the stand-
point of spiritual law is to set the body free. 20
Body is made up of emanated energies of
spirit, soul, mind, and will. It is the formed
aspect of one's developed consciousness. Out-
wardly, bodies of mortals may appear alike, 24
but it is the conscious development of the
ego, inhabiting the body, that determines its
quality and nature. Since will is the forces
of consciousness in expression, and the body 28

1 is the aggregation of the forces expressed,
nothing relates so closely to the body as the
will. It is the will of consciousness, conformed
4 to the Divine Will, that makes for the Spirit-
body, the body of realities. Yet, this embraces
the will of forces of spirit, soul, mind, and
body, and means a change of consciousness
8 from the self-will to the will-less state.

To do the will of the Father assures harmony. Health is an outer aspect of harmony. Health is the symbol of which harmony is the
12 reality. When the real consciousness of being
is identified, the forces of spirit, soul, mind,
and body are coördinated to the Principles of
Being underlying them, and harmony is
16 omnipresent. This capacity is present only
to one, dead to self-will and alive in obedience
to the Divine Will. The state of harmonious
being is worked out through the operation of
20 Divine Will in the processes of spiritual
birth. The result of spiritual birth is the body
of realities, conformed in its forces to the
Principles of Being. Egos so positioned will
24 be whole, made one with Christ. These will be
well and harmonious, going free from sin,
sickness, and suffering.

Body includes the environment, the outer
28 affairs of living. The will of Truth must be

introduced into the environment and affairs 1
to effect harmony. It is in dealing with these
outer things that one bears witness of the will
of Truth, or of the will of self. What one 4
enacts, as to its spirit, reacts for good or ill
upon the bodily consciousness. It is through
the will that one affects the body harmo-
niously or inharmoniously. The more refined 8
the thought and the love become, and the
more these penetrate the will that prompts
expression, the more harmonious the reaction
to the bodily plane. 12

One may bolster up the body as it goes
through the changes, incidental to a changing
consciousness, but only a reborn will furnishes
the supply necessary to effect its regeneration 16
and redemption. The will to live by which
one may grow in wisdom, love, and grace,
causes one to aid the body in artificial ways.
Scripture shows it is better to cut off the 20
offending member than that the whole body
should perish. It is better to promote har-
mony in artificial ways than to permit the 24
antagonistic forces to overthrow the con-
sciousness, and demand the body as a forfeit.
When one is sufficiently advanced, one can
discern these aids as temporary means to a
more important end than health, and so be 28

1 free from condemnation.

It is not to be well that one spiritually
4 unfolding promotes harmony of thought,
feeling, and action. It is to promote the
consciousness so that one may advance in
Wisdom and Love, coming under the author-
ity of Divine Will. It is through this authority
8 that one is spiritually born and brought to the
goal of existence. Health is desirable as a
means by which one unfolds spiritually and
naturally into the capacity of the real state of
12 being. In this spirit, one always seeks to pro-
mote harmony, however it needs to be
attained. It is not willful to utilize the means
that Intelligence has promoted to assure one's
16 health.

One spiritually unfolding would rather
suffer in the flesh for the Spirit's sake, if need
be, if by so doing a spiritual victory is gained.
20 The will to let the Divine Will be done will
give one the clue as to his conduct. All things
are permissible to one conformed to the
Divine Will, but not all things are expedient.
24 To have no other will but to let the Divine
Will direct as to thought, word, and action,
is to progress on the spiritual and the natural
planes in the way necessary to effect bodily
28 redemption.

If one wills to do the Truth known, he 1
will come into a fuller understanding of the
Creative Plan and Principles. Man, governed
by Divine Will, is the organism of God by 4
which God works to reveal more of its Plan
and Purpose. Man is the Will of God when
really identified. Man as the Will of God is
the embodiment of Divine Qualities. This 8
organism is free from sin, sickness and death
when all states of bondage have been sub-
jected to the action of God (Divine Will)
through the service performed. Harmony is 12
gained when the Real Man is identified. This
is the earth in which the Will of God is per-
fectly expressing.

MEDITATION 16

Body is the organism of consciousness in
which the Principles of Being unfold.

I rejoice in the authority of the Divine Will,
effecting spiritual birth and redemption. 20

I am glad to let the Divine Will promote its
Qualities to reveal the reality of being.

Lesson XV

DIETETICS AND SPIRITUALITY

- 1 Dietetics relates to proper diet. Diet is a
name applied to combinations of food used
to sustain the animal organism. The various
4 degrees of refinement of the animal organism
demand different foods. Dietetics, while
applied to the regulation of food of the sick,
is especially applicable to the promotion of
8 health through right diet. Right diet is har-
monious combinations of food. Harmonious
combinations of food relate to the natural
chemistry of the organism.
- 12 Spirituality is the unfoldment of conscious-
ness in conformity with spiritual principles.
These principles are innate as the governing
factors of being. When one has reached a
16 certain limit of natural progression, capacity
to spiritually unfold opens. The unfoldment
of spiritual principles changes the chemistry
of the organism. This, in turn, sets up
20 demands for food that conforms more directly
to the forces of nature. The restoration of
the organism to conformity to the Principles
of Being brings the forces of nature under
24 control of the Spirit. This also controls the
desire nature, functioning as appetite and

passion. The demand for the natural foods, 1
chiefly uncooked, gives rise to the necessity of
knowledge pertaining to foods.

The ideas, metaphysically entertained, that 4
one can eat anything and pray to offset any
resulting inharmony, violate one of the funda-
mental premises of spiritual unfoldment. The
fundamental premise of spiritual unfoldment 8
is to gain wisdom, and to be obedient in the
application of that wisdom. To separate the
spiritual qualities from their application on
the plane of the physical is to continue to keep 12
the "kingdom of heaven" in the air, instead
of bringing it to earth.

It is not that food has any power to defile
the real consciousness of man. Man is greater 16
than food. The refinement of the vehicle, the
body, by which the spiritual qualities function
and reëmbody themselves, is greatly worked
out by means of regulating the food. Har- 20
monious combinations of food produce
harmonious results in the body, when the
chemistry of the body is harmonious enough
to permit it. Through changing the thought, 24
the chemistry of the organism is changed. To
eat in keeping with understanding is to
develop obedience and to subject passion of
appetite. This is equivalent to subjecting the 28

- 1 will, the impetus of bodily expression, to the
wisdom of the Spirit, by which the govern-
ment of Love may be set up in Man.
- 4 To fail to give the body due consideration
in relation to spirituality is to hold the
ego in bondage, and to limit the Spirit's
expression. If the Spirit could express,
8 independently of the nature of the physical
organism, it would have produced its own
vehicle of organism before now, and have
wiped out the mortality of consciousness. One
12 cannot function the energy rate of spiritual
ideas and qualities in the old wine-skin or
body. The energy of the body must be raised
through subjecting the will of sense to the
16 Divine Will. The will of sense consciousness
is greatly operative in the pleasures of food,
physical and sexual. Eating is the primal sin.
The restoration of eating to right relation to
20 the innate Principles of Being is that which
prepares the way for the government of God
to be set up in the consciousness of Man.

- John the Baptist types the natural man with
24 appetites and passions in control. This is the
state of consciousness that marks the fulfil-
ment of the natural. This prepares the way
for the Spirit's unfoldment, making straight
28 the path of the Lord (action of God as Laws

of Being). John and his disciples fast and 1
pray. This is to say, consciousness at this
stage of progression, fasts from the adverse
forces of thought and food, establishing com- 4
munion with the Inner Spirit. This permits
the Principles of Being to unfold, they per-
forming their healing work by coming under
the authority of John (natural man). This 8
is descriptive of the baptism of Jesus by John.
This is done that the whole law may be ful-
filled. For, if the spiritual cannot express
by means of the purified natural, how can it 12
project its qualities to man and the race? The
kingdom of the Spirit is within the conscious-
ness. It requires a refined and controlled
natural organism to permit the qualities of 16
the inner kingdom to penetrate the con-
sciousness of man, giving him rebirth and
regeneration.

The adjustment of food is one of the first 20
requirements for the sick. Doctors are not
dietitians nor do they give out instructions
as to how to continue in health and to pro-
mote harmony. It is their business to heal 24
the sick, through mechanical or external
means. If they worked to keep people well,
through promoting harmonious diet, they
would not have as much business. Some 28

1 doctors have transcended this current of self-
fishness enough to join forces with the
dietitians, whose chief business is to promote
4 health through food regulation. Anyone,
having normal mentality and will-power,
ought to be able to regulate his own diet.
Such a one need not wait for a doctor to
8 impose his authority, nor the necessity of
sickness that forces the authority.

Raw fruits and vegetables are the natural
foods. But few, if any, have attained to the
12 capacity to live upon this natural diet. Climatic
conditions also enter that make it
impossible. People in temperate climates
fare best on raw diet. But people, with
16 sufficient will of development, as well as
cleanliness of nature, can, during the warm
months, live nicely on a raw diet. A complete
diet of grapes has been found to be a great
20 cleanser. This is because the grape conforms
to the perfected natural consciousness. It is
a nontoxic proteid in constituent, and is
called the "Queen" of fruits. The "Grape
24 Cure" for cancer has been especially promoted
by Johanna Brandt, N.D., Ph.N., M.A.,
of South Africa.

Raw fruits and vegetables supply the organ-
28 ism with natural elements. These have a

purifying effect upon the organs of the body, 1
as well as a dissolving effect upon filthy
accumulations and discords. When one has
spiritually subjected the forces of thought, 4
emotion, and will to the Higher Powers, living
on a raw food diet has no devitalizing effect.
There is no loss of strength, and no great loss
of weight. But where the natural elements 8
have never been adjusted, nor the organism
cleansed and purified through harmonious
diet, one may experience a deteriorating
effect from raw food. 12

The greater the tribulation arising, through
adjusting the diet harmoniously, the greater
the need to clean up the system. Because
severe headaches follow a few days' fasting 16
only imply the poisonous condition the sys-
tem is in. The more poisons in the system,
the greater they are stirred up, under fasting
and pure diet. When one can fast, or go on 20
a raw diet without physical disturbance, the
system is fairly well balanced and clean.
Such a one is always eating harmoniously,
though may partake of cooked food. While 24
cooked food is unnatural, the unnatural
mortal organism must be sustained until its
dissolution, through the Laws of Christ.
Hence, cooked foods can be eaten in harmo- 28

1 nious combinations.

One spiritually unfolding cannot overlook the adjustment of the diet. Especially, because of the relation the body finally bears to the unfolding spiritual qualities. Now that we are coming to the redemption of the body, the forces of the body must be subjected to the Divine Will. In this way, man becomes a living sacrifice as to his emotions and appetites, permitting the Divine Will to beget the new creature. The outer body is to the unfoldment of the new creature, what a vase is to the flowers it contains. If the vase is beautiful the more harmonious will be the appearance of the flowers. When the body is naturally aligned to the laws of self-control and cleanliness, it becomes a more harmonious container to the unfolding spiritual qualities. A purified state of natural consciousness invites the unfoldment of the spiritual.

Many have opened to the spiritual through promoting physical cleanliness and purification through diet. Others, opened mentally to the higher concepts of life and being, include diet in the adjustments made. This unites the spirit and body as one, which is the ultimate goal of Life. While a new spirit and a new body come into manifestation, when the new

creature is revealed, the spirit and body of the 1
natural man must be conformed to each other
in harmony, to permit the spirit of union to
manifest the new creature. 4

Each ego is expected to sanctify the vessel
of the body and to make it fit to be inhabited
by the Spirit. This includes food adjustment
as well as other forms of conservation and 8
mastery. The restoration of consciousness to
the food, created by God for man from the
beginning, is an evidence of mortality's close.
That which was idealized in the beginning is 12
actualized in the end of a cycle of progres-
sion. While the new creature will be sustained
in a Law that transcends dietetics, the mas-
tering of the forces of the material plane of 16
existence is essential toward inviting a new
plane of progression. One does not enter the
next grade of progression without mastering
the forces of the present one. This includes 20
the mastering of appetite, the subjection of
the elemental passions of mortal sense to the
understanding, given by the Spirit.

The mastering of food is in reality the 24
subjection of the will of the flesh to the will
of Intelligence. In this way the entire body
can be brought under subjection to Christ.
It is not for the material benefit that one 28

- 1 progresses, but for the spiritual that may be
manifested because the material has been
mastered. Every natural force controlled
4 invites its corresponding spiritual into operation. All progression is for the Lord, that is, to permit a fuller action of God to take place in man. A controlled diet is a controlled
8 appetite. A controlled appetite is a controlled will. This is the control of the passions of the flesh. The flesh controlled permits the Spirit, which controls it, to assert itself.
- 12 Hence, those who present their bodies as living sacrifices come under the authority of the Divine Will, by which they are spiritually born.
- 16 From the small beginning of food control, the organism of consciousness can be controlled to the Laws of God. Especially is this the case when the spiritual progression
20 prompts the control of appetite. The original eating is controlled to the Lord at the point where the Divine Will assumes authority over the flesh, induced by mastering appetite.
- 24 Purified appetite changes the sex desires, ultimating, when the will of the flesh is controlled by Divine Will, in the ego being restored to the substance of Being of which
28 he may eat and never hunger again. This is

to eat of the Living Bread that cometh down 1
from Heaven, by which the reality of being is
formed as the spiritually born ego.

MEDITATION

4

Spirit and Body are one in Christ, and I
rejoice in their unity.

I eat to glorify the real nature and rejoice 8
in controlled appetite.

I partake of the pure substance of Spirit
in all things and am satisfied from the Source
of my being.

Lesson XVI

RELATION OF EATING AND THINKING

1 Eating is the digestion and assimilation of
elements of food. The food eaten is made up
of certain elements. When these elements
4 conform in right combination and quantity to
the elements of the body, it is nourished and
a state of health expresses. When there is a
mixture of elements or an excess, so as to
8 promote inharmony, disease and waste ensue.

The vitamin of food is its spirit. Food is
valuable according to its vitamins and its
calories. The calorie is its heat-producing
12 energy. The science of food and eating has
especially unfolded with the science of mind.
A century ago food was anything one wanted
to eat, with people entirely governed by their
16 uncontrolled desire as to what they should
eat. Even now, people claim that the desire
is the index to the food needed. The animal
desire has been developed in the sensations
20 of the flesh and must be brought under the
dominion of understanding. This will produce
a new desire, one partaking of the spirit of
knowledge and a controlled will. When one
24 has mastered the forces of self-consciousness,
he can depend upon his natural impulses as

a guide as to food selection. The natural 1
should be the result of an intelligence that
transcends the knowledges developed on the
plane of sense consciousness. 4

It is the spirit of the food eaten that makes
up the nature of the physical organism.
From the mental side, the body is affected by
the thought. Thought is mental assimilation 8
and digestion, with the forces projected in
the process leaving their impression upon the
nature. Just as there is a residue of food that
makes up the waste of the body, so there is 12
a wasteful residue of thought. Both thinking
and eating must be conformed to a higher
understanding, and their forces controlled to
a higher will, before their effects are har- 16
monious to the organism of the ego.

The spirit of the food eaten, as well as the
spirit of the thought, makes up the character
of the brain organism; the controlling factor 20
of the entire body. Experiments reveal the
residue of spirit-energy of food eaten in the
cellular organism of the brain. This has
especially been the case when the flesh of 24
animals has been eaten as food. The spirit of
fruit and vegetables is of necessity different
in its quality than that of meats or animal
foods. It is well to know that the essences of 28

- 1 food and thought give characteristic to the
mind and body of man, leaving their impres-
sions of good or ill upon the organism.
- 4 Back of all formed things is the idea that
formed it. Back of the formation of food are
the ideas and forces that constitute their
elements. When we partake of food we
8 partake of their spirit. Why partake of the
spirit of the hog when the spirit of an orange
or that of an apple is so much more
harmonious to the thought. Ideas are the
12 function of mind. Mind has its center of
operation from the brain. The spirit of food
has its final identity in the brain. The brain
partakes of the essences of thought and of
16 food. Thought in turn, functioned by means
of brain, partakes of the character of the
spirit of food. Refined food means a refined
brain, with capacity of refined thought. A
20 refined brain also is the capacity to receive
from the Spirit, from whence cometh the
essences of intelligence, or refined ideas.
- Man's eating is always in keeping with his
24 will. His will is in keeping with his desires.
His desires are in keeping with his thoughts.
More refined thought means more refined
food, through the law of desire or demand.
- 28 Bodily refinement is in keeping with the

mental change. A change in the mental taste 1
builds up a changed physical taste. Taste,
as to food, clothing, environment, is in keep-
ing with the mental progression. 4

One's eating is in the sense consciousness
until it is mentally controlled. The sense
consciousness follows the natural desires and
impulses. Gluttony of food is one with uncon- 8
trolled thought. Self-control involves the
control of thought, emotions, and appetites.
The soul, the plane of feelings, is influenced
by the mental unfoldment; and, in turn, 12
exercises an influence over the physical
domains. When the feelings are sensual,
appetite runs riot. Drinking, eating, and
sensual excitations are one to the mind of the 16
sensualist. False stimulation, through strong
drink and concoctions of food, quickens the
sense passions. Control of thought, with the
development of higher intelligence, is the only 20
offset to sensualism of any form.

The mental development must give rise to
the spiritual to effect marked physical changes.
When the body is seen as the temple of God, 24
and that it is to be a tabernacle in which the
Spirit is to abide, desire to include the body
in the changing consciousness is aroused.
While it is not the material body that is to 28

- 1 become the temple of the Holy Spirit, yet,
without seeing the body that now is, in its
relation to harmony, proper understanding of
4 the body cannot arise. If the body that is
now is not understood, how can the intelligence
by which the righteous body is fashioned,
be liberated in consciousness? Consciousness
8 works by means of the symbol to gain the
capacity to conceive and to bring forth the
reality. Righteous consciousness of the present
body is essential by which one may be mani-
12 fested in the righteous body. This is to be
formed when the righteous consciousness of
body is brought under the control of the
Spirit of Christ.
- 16 Body is an essential factor of consciousness
and the relation it bears to thought and food
makes for its materiality or spirituality. Both
eating and thinking are individual matters,
20 and keep pace according to the unfoldment of
the ego. The methods of advancement of one
ego, in respect to thought and food, are
similar to that of all advancing egos. Yet, just
24 as a food may agree with one and disagree
with another, according to the chemistry of
the body, so the application of harmonious
thought and food gives rise to particular
28 experiences according to the advancement of

people working out these matters. 1

No law can be absolutely set down for another as to food or thought. There are impersonal principles relating to each that 4 apply alike to all, according to the unfoldment. What one can work out today, as to food, may not be worked out by another until years hence. A right relation of unfoldment 8 must exist in the consciousness to permit the harmonious outworking of the science of dietetics. Likewise, what one can think today and by his thought adjust his life, others may 12 not attain until later. But because harmonious food and thought produce discords in their application to the individual does not imply that one is pursuing the wrong course. Any- 16 thing pure projected toward that which is less than itself will cause the corresponding impurities to arise.

The impurities of thought arise in the 20 presence of purity of thought; even so, the effects of impurities of food are stimulated in the presence of harmonious combinations of food. There is no growth on either the 24 mental or the physical plane without struggling with the ignorance and its effects, before indulged in.

Eating and thinking work out as one, and 28

1 diet continually undergoes changes. Because
one has worked out the problem of food
today, finding a harmonious adjustment, does
4 not imply that this is a fixed standard. Food
that agrees today with the system may not
apply so harmoniously later. This is because
the chemistry and alchemistry of the body are
8 changing. This change is produced through
the spiritualization of energies that is con-
tinually going on, especially in one spiritually
unfolding. Deep-seated forces are turned over
12 in the regeneration of the consciousness, these
throwing out of harmony the system for the
time being. One who is advancing in spirit
and body as one, operative in regeneration,
16 fares best on a natural diet of raw fruits and
vegetables, and cooked vegetables.

Reality of eating is in eating the substance
of spiritual principles, projected into the
20 consciousness in regeneration. These mighty
forces disturb the natural physical organism.
Happy is one who has greatly worked out the
food problem before this transition begins.
24 Cleanliness of physical organism greatly aids
in the purification of the consciousness, when
the spiritual adjustments set in.

Thinking culminates in Truth. Truth is not
28 thought into expression, but thinking promotes

the faculties of consciousness by which one 1
may know the Truth. One does not live by
bread alone, that is, through the eating of
food, but must also eat or appropriate the 4
substance of Truth, projected from the King-
dom of God within the consciousness. The
body is Christ's and is not to be defiled by the
forces of food or thought. 8

MEDITATION

Appetite is controlled in Laws of Divine
Will.

I am satisfied from the Spirit and nourished 12
in understanding.

I rejoice in purity of thought and food.

Lesson XVII

MEAT EATING OR NONMEAT EATING

- 1 The eating of meat or not has engaged the
attention of a great body of people the last
century. Some, in defense of meat eating,
4 have brought forward the Scripture recorded
in I Timothy 4:3: "Forbidding to marry, and
commanding to abstain from meats, which
God created to be received with thanksgiving
8 by them that believe and know the truth."
These ideas are advanced as an evidence that
one promoting them is controlled by seducing
spirits and doctrines of demons.
- 12 One should know, if he is opened to the
understanding of the Word, as operative in
Life or as recorded in the Bible, that there
are two poles of expression. These two war
16 against each other in the Law of progression.
Every "Thou shalt not," is contradicted by
its complementary opposite, "Thou shalt."
Mortality is in duality and this law of twoness
20 must be maintained to its end. Hence, the
warning of the Scripture against all people
refraining from marrying or meat eating. In
the Law of progression some are called upon
24 to conserve the natural forces, toward the
manifestation of the spiritual, by which mor-

talities are overthrown. But not all are expected 1
to be converted at the end of mortality, nor
are they expected to be saved. Hence, not
all are expected to have the natural forces 4
subjected to the spiritual.

Vegetarianism has always been active on
the planet, but not until the more advanced
races took it up did it attract much attention. 8
People have attempted to belittle the spread
of nonmeat eating, implying that it related
to inferior races. Yet, feats of skill and
endurance have been performed by vege- 12
tarians. Philosophers, scientists, musicians,
poets, all advancing states of consciousness,
have been characterized by vegetarianism.
Vegetables and fruits are natural diets, but 16
not many of the animal-mankind have yet
attained to the capacity to live wholly upon
them. So long as the elements of animality
characterize the organism, animal products 20
seem desirable. The strenuous living of the
North American people, as well as climatic
conditions, prevent a natural diet from work-
ing out more rapidly. 24

People are deceived about meat as a food.
Because, through its rapid decomposition,
when taken into the system, it produces
a false stimulation, people think it is 28

- 1 strengthening. Yet, the strongest animals are
herbivorous. The elephant and the ox are fair
examples of animal strength, sustained by a
4 vegetable diet. Carnivorous animals indulge
in uncooked meats, and are so constituted,
physiologically, as to eliminate the poisons
quickly. The bowels of carnivorous animals
8 are not convoluted, making for quick and
effective elimination of poisons. No meat-
eating animal can live on cooked meats; they
must eat it raw, and fresh. Meat for humans
12 is put through the curing process, then it is
cooked. When meat is taken into the system
of people it becomes highly toxic in its effect,
loading the blood with poisons.
- 16 Pure blood, an essential to good health
and physical harmony, is best promoted
through the use of vegetables and fruits. All
that is considered food to the system must be
20 converted into a Carbon Hydrate, called
grape-sugar. The protein element that the
body requires must come from this base. It
can not be derived from animal foodstuffs.
- 24 These only pollute the blood stream and
make for inharmonies.

Because the body's essential substance is
of a protein nature, people in lack of under-
28 standing, thought it had to be supplied from

protein foods. This gave rise to meat as a 1
chief diet. Now, in the new physiology that
is based also upon a knowledge of chemistry,
it is discovered that the protein substance of 4
the body conforms only to that obtained from
the natural foods, fruits first, and then
from vegetables. The cow builds her body
from herbs. No one thinks to give the 8
cow milk to produce milk. But feeding man
muscles (of meat) to build muscles is thought
to be good sense. Few people have good sense
when it comes to food, doctors not excepted. 12
Most people like to eat too well to be inter-
ested in the actual composition of the food
eaten, or the effect of the food upon the
physical system. Even if people must vomit 16
the food afterward, the joy of eating it con-
stitutes a sensual pleasure that many do not
care to forego. Yet, just as a cow finds her
natural diet and balance, so man is expected 20
to find his. He will not find it by having his
herbs second-handed, that is, by eating the
cow that has eaten the herbs.

Next in favor with animal-mankind, as flesh 24
food, is the flesh of hogs. Hogs represent the
sensual, carnal nature, and when taken into
the system of people, contribute their elements
to the organism. Since it is the element of 28

1 animal food that is found in the brain of
meat-eaters, and the brain is the seat of the
thought, one can understand why the thought
4 of animal-mankind is principally selfish,
sensual, and murderous in its tendency. There
is a human aspect of thought that arises from
those in whom the spirit dominates the flesh:
8 this is the salvation of animal-mankind and
leads in racial advancement.

Science dreams of the time when man will
partake only of highly concentrated foods.
12 This will be only if the elements of vegetables
and fruits can be concentrated, for the body
has little use for any inorganic elements.
Inorganic elements, such as drugs, iron, lime,
16 become irritants in the system and add
burdens to the physical organism. Science
might dream of a different kind of body, a
new creature, who will absorb much of his
20 nourishment from the ethers and the air; who
will be spiritually sustained and will need
little external attention as to food intake.
This is typified now by the raw fruit and
24 vegetable diet. Food becomes almost a for-
gotten subject, with all the clamorings of
appetite stilled, when on this natural diet.

Animal foods do not build blood at all.
28 They do not give one strength. Man lives,

as well as he does, in spite of his food intake. 1
Because he is gross in nature he does not
feel the effects of the grossness of foods. But
the more refined one becomes, mentally and 4
spiritually, the more sensitive is the body to
the false stimulants introduced from foods.
Hence, the necessity of adjusting the food
intake in keeping with the unfolding con- 8
sciousness.

The cleaner the system from the refuse of
foodstuffs the stronger and more harmonious
one is physically. Strength is a spiritual 12
quality. It is the capacity to endure. When
endurance is necessary on the physical plane,
due to some latent disorder turning over for
elimination, those having the cleanest blood 16
stream and the least poison, weather the
storm best. People, laden with food poisons,
have not the resistance to the diseases that
infest them, and can not endure the trial. 20
Physical strength, however, is not the only
sustaining quality. The spiritual quality of
strength will wage battle against the fleshly
forces and carry one through many trials, 24
whether physical or mental in nature.

It is not for another to say that one should
or should not eat meat. The most anyone
can do about anything is to marshal the facts 28

1 and covenant himself to be obedient to his
understanding. Aside from the pollution that
meat-eating causes the physical system, there
4 is the matter of mercy to be considered.
Butchery of animals is not a constructive
current to be developing in the race. In a
good many states, butchers are not permitted
8 to serve on juries, where people are tried for
murder. It is presumed that their hearts and
minds have undergone such changes, that
they could not render a fair and just
12 decision.

Animal life and flesh are distinct in their
character. While there is only one Life, it
having many forms of expression as flesh,
16 violation of life in any form is not conducive
to purity of thought and love. The eating of
animal flesh in the course of racial progression
has been a necessity. There are many evil
20 necessities in the unfoldment of the animal
nature of man. The eating of "flesh with the
life thereof, which is the blood thereof," is
strictly forbidden in the Plan of Life, as set
24 down in Scripture. Gen. 9:4. But since every
fiat of God is primarily reversed on the plane
of the world, the eating of flesh would
necessarily follow. This is for the purpose
28 of segregating the animal forces and influ-

ences to mankind, the highly evolved animal, 1
with these being dealt with in a Divine Law
at the end of mortality or animality.

The tendency not to eat meat is inherent in 4
most children. While this inherent tendency
cannot assert itself, except through conscious
understanding, all people arrive at some
point of their advancement where meat- 8
eating becomes repulsive to them. This is
not to say that all people become nonmeat
eaters at the same time. But the advanced
consciousness of the race, ascending into love 12
and mercy and understanding, takes stock of
this matter and comes to the conclusion that
“if meat maketh my brother to offend, I eat
no meat forever more.” 16

Some wishing Biblical verification insist
that Jesus partook of fish after his resurrec-
tion; that he also ate with sinners and
gluttons and must have partaken of their 20
viands. If an advanced ego of the cycle is
made to partake of the forces of others in
order that they may be lifted up, this is not
to the discredit of the Master, but to the 24
discredit of the sinners, whose sins the Master
must partake of to destroy. There is a mystical
procedure at the end of the cycle, that is
understandable only to those who function in 28

- 1 it. The turning down of Christ Consciousness
into the tomb of death, this being the con-
sciousness of the race, is essential. In this way
4 Christ Consciousness is made to partake of
the sins of the world, because pure enough
to wipe them out. Introducing the Christ
Spirit into the race is the one way of bringing
8 many into a like capacity of advancement.
One so serving Christ is an exception in the
Law. I Cor. 15:27-28.

- Every one, in his order, comes into purifi-
12 cation and redemption from the forces of
animality. This means, primarily, a purified
state of consciousness. No one can be pure
and partake of the elements of death, resident
16 in meats. It follows, that each ego, accounted
worthy of redemption, shall have put away
the desires of the flesh and made him-herself
ready to partake of the divine nature, accord-
20 ing as the Divine Will has purposed. Finally,
it is the Lord or Laws of man's being that
adjusts the consciousness, spirit, soul, body,
and mind, to the order and harmony that
24 God, the Father-Mother has ordained.

MEDITATION

1

I am established in the consciousness of
purity, love, and mercy.

My desires are consecrated to Truth and 4
controlled in the Spirit of Divine Love.

No sense of animality of consciousness can
hold Man in subjection, for he is freed
through Christ. 8

Lesson XVIII

FASTING IN RELATION TO HEALTH

- 1 Fasting is a great agent of elimination and
purification on the plane of the physical. It
also bears a relation to the unfolding spiritual
4 consciousness. Through fasting the elemental
forces of the purely physical organism are
subjected to the powers of spirit. These
powers have an opportunity to dominate,
8 when the self-nature has been reduced.
Fasting and praying, as spiritual functions,
have been found to be effective agents in
liberating the spirit and the body.
- 12 Fasting, when associated with spiritual
thought and purpose, becomes a rite of puri-
fication. Through the physical cleanliness
that fasting induces, consciousness is more
16 receptive to the inspirations of the Spirit, if
advancement permits. If one's advancement
does not permit the inspirations of the Spirit,
the psychic forces may be opened. These are
20 often mistaken for spiritual powers. The
psychic forces issue from the animal soul
plane. When the soul plane is not redeemed
from the sensual emotions and desires, the
24 psychic forces assert their dominance and
mental disorders arise. People of a psychic

tendency should not indulge in prolonged 1
fasts.

Fasting should never be undertaken without
understanding. It involves much more than 4
cessation of food intake. Proper elimination
of the poisons exuded from the organs, in
the absence of foodstuff with which they are
usually working, is imperative. Massage is 8
often needed when through fasting one is no
longer able to exercise. The throwing into
the blood stream of latent poisons often arises
under a fast, and the fast is blamed for the 12
disorder. If one has understanding of fasting,
how to both start and break a fast, these
eliminations of poisons can be so regulated
that the system is not shocked by the stirring 16
up of the accumulated poisons.

Dieting is preliminary to fasting. Except,
in severe cases of sickness, dieting should be
worked out intelligently before fasting is 20
attempted. It may take years to clean up the
system; to stir up the latent poisons, induced
greatly by drugs, and to eliminate them har-
moniously. Because fasting and dieting are 24
attended with discomfort is principal proof
that they are doing their work, and that there
was a need for purification. The tongue
registers, during a fast, the condition of the 28

1 alimentary tract. If it is not beautiful to
behold, one can imagine how polluted the rest
of the digestive system is.

4 Fasting is a great adjunct to health. Health
is the harmonious expression of the organs
of the body, each expressing its own function
properly as well as coördinating with the all
8 in harmony. While no one is in a state of
health in an absolute sense, temporary
physical harmony is present to many. This
is called a state of health in contradistinction
12 to disease. Disease is disorder bodily func-
tion, when seen from the purely physical
standpoint. The cause of inharmonies is
greatly mental. This is not alone through the
16 adverse and impure thought forces and
emotions that are liberated, but through lack
of conformity of consciousness to the standard
upheld by the underlying Principles of Being.

20 Living is a state of unfoldment. The forces
of spirit, soul, mind, and body, made up of
impulses, emotions, thoughts, and acts are
passing through stages of imperfections to
24 become perfectly unfolded and coördinated.
When the imperfections of these forces
become marked or excessive, discord is
present. It is said if one is not in a state of
28 health, that he is sick. The purely animal

creature may react more directly to the 1
influences that touch the body or the outer
mind, hence, it is on this outer plane that his
education begins. This involves proper 4
thought and food.

Through fasting, the organs of the body are
permitted to clean up themselves. There is
a great body waste to be reckoned with in 8
the processes of elimination. When the bodily
functions are overtaxed by too much food,
or too frequent eating, the cleaning up process
of the organs themselves is impeded, and 12
discomforts result. Fasting, especially, relieves
the body of wastes and makes for purification
of the blood and renewal of tissues. Fasting,
as well as abstemious eating, exhilarates the 16
organs and makes for youth and longevity.

If one has eaten wrong combinations of
food for from ten to thirty or forty years, the
only way to clean up the system is through 20
eliminative dieting and a series of fasts.
Mental healing may modify the chemistry of
the organism but it cannot make a pure vessel
of the body that is already a cesspool. The 24
garbage can is a fair example of the digestive
apparatus of the average person, who eats
what he likes when he likes it. Mental healing
or spiritual healing cannot offset effects in 28

1 the body that are the result of impeded
circulation, that can be traced to mucus and
slime in the system.

4 The art of dieting and fasting is as impor-
tant on the plane of the physical as the fast-
ing from mental and emotional forces on the
planes of mind and soul. Fasting is first a
8 cutting off of food or thought that pollutes the
organism and consciousness. This is followed
by an effect, incidental to this elimination.
When the food intake is cut off preëxistent
12 inharmonies come to the surface. For this
reason, latent diseases may reveal themselves
during fasting. On the plane of mind, the
inherent confusion and disorder, existent
16 through impure thought and desire, also arise
to be dealt with. Any adverse force is men-
tally subjected by superseding it with the
higher thought and desire.

20 The perfected natural gives rise to the
spiritual. This is to say that if the forces of
spirit, soul, mind, and body are perfected on
the natural plane their corresponding spiritual
24 qualities will be uncovered. Fasting, by which
the natural body is purified, often gives rise
to super powers and forces that make for
mental and spiritual illumination. It is as
28 though the spirit delights to be free from a

gross material organism, and reveals itself 1
to one who can hold the physical forces in
check.

It requires considerable stamina of character 4
to undergo a fast. When necessity arises, one
must do what is needful to bring about
harmony. But to fast, subjecting the will and
the appetite out of the joy of mastering the 8
elemental forces of nature, is conducive to
spiritual power and illumination. Aside from
the cleansing process set up in the body, the
compensation to be derived from fasting is 12
highly satisfactory. One does not really see
himself nor know himself until he can behold
the body in subjection to the ego that inhabits
it. Fasting is the most effective way to restore 16
the natural man to his God-ordained har-
mony. At least ninety per cent of the ills of
the race can be traced to ungodly mixtures of
food. Most people, however, must come under 20
a doctor's care to undergo discipline in regard
to food. This is not a commendable fact, and
to this necessity can be traced much of the
unrighteous conditions of government. "He 24
who cannot govern himself is a slave." The
slave to appetite is a slave in other ways,
necessitating that someone hold over him the
"iron hand of power." 28

1 Some dietitians claim that fasting is the
only key to a superior unfoldment. It is a
scientific fact that one's thinking and feeling
4 change according to the freedom enjoyed by
the body. If one is in bondage to an ailing
physical organism, the spirit may assert itself
in spite of the flesh; but it also is able to soar
8 into greater heights when the necessity for
suffering has been overcome. Suffering is a
necessity to effect growth, but one mentally
and spiritually illumined, finding his love in
12 the pursuit of wisdom, should go free from
this necessity.

Mental advancement and fasting go hand
in hand. The ascension of the spirit of man
16 above the lower physical plane sets into
demand the desire for a purified organism.
Mental healing enters at this point, as an
agent, by which the forces of the body are
20 changed. Higher thought energies make ready
the garment of purity. But this garment
cannot be put on if one disregards the
mastering of appetite and the regulation of
24 food. Fasting follows as a natural result,
the recognition of one's spiritual birthright.

When the body is free from all obstructions,
as it is in perfected fasting, the whole con-
28 sciousness is liberated. A perfected fast is

not possible until the system has been cleansed 1
through proper dieting. Neither can a perfect
fast be experienced except by one spiritually
unfolding. The effect of the perfect fast is 4
to charge the body with emanations of life,
that are like joy coursing through the veins.
This is possible only when the blood stream
is no longer the abode of the sensual ego, but 8
has become the abode of the Christ Life. The
Christ Life, emanated from the Divine Seed
of Life, has its identity in the blood, by which
it is crossed into the entire organism to effect 12
its regeneration and redemption. The forty
day fast of Jesus is under Divine Law; and it
is the means by which spirit, soul, and body
are freed from obstructions, imposed upon 16
them through inharmonious thought and
living.

Through the habit of eating people are
subject to all kinds of disorders. Fasting is 20
the cure for all of them, but it must be under-
taken in understanding. Because eating food
stops certain pains and disorders people have
thought that the inharmonies were sup- 24
pressed. The eating of food, under distress,
merely stops the eliminative processes going
on and for the time being obscures the
condition. Fasting will uncover the hidden 28

- 1 conditions and systematically rid man of the disorders, as well as other conditions that are not known to be present. When the
- 4 organism is cleansed through fasting and the proper food eaten, advancement from plane to plane of consciousness will be a natural result.
- 8 The Principles of Being to be worked out are inherent in consciousness. This consciousness is present as man. We see it as the body. When the body that houses the Man is clean,
- 12 the Principles of Being will naturally unfold. Since it is intelligence that prompts the cleansing of the body, both mind and body are prepared to function the Principles of
- 16 the Spirit. These promote a new state of spirit and body to be manifested as Man. Everything that brings a benefit to the body of man indirectly benefits the spirit, even as
- 20 the spirit benefits the body, when the forces of flesh have been subjected to the Will of the Spirit. This subjection is effected greatly through mastery of appetite and passions.
- 24 Fasting, when prompted through spiritual desire, liberates all the forces of consciousness, revealing the governing principles of Life and Being.

MEDITATION

1

I am glad to fast from all impure thought,
food, and emotions.

I rejoice in a purified organism, gained 4
through fasting and praying.

I know to eat and drink what the body
requires under the Divine Law.

Lesson XIX

PAIN AND SUFFERING

- 1 Pain is a rate of inharmonious energy. It
is incidental to the formation and the
unformation of forces. The form of forces, in
4 relation to man, is called the body. The body
is made up of organs which in turn are made
up of cells. Cells are the formed identities of
energies of forces. Energies are the emana-
8 tions of powers within the consciousness.
These powers have their being from the
Source of Being. The energy that pervades
the body is called life. Yet, until the life of the
12 body partakes of the Life of God, the energy
is death and not life. Hence, in this death-
energy of the organism pain and suffering
arise.
- 16 Disease is a name applied to the excessive
breaking up of cells in the organism. When
this breaking up is excessive, the organism is
thrown out of balance and inharmony dom-
20 inates. Inharmony that is attended by pain is
called disease. There are many inharmonious
adjustments going on within the constitution
of man, but they are not always consciously
24 felt. When they are consciously felt, the
inharmony is labeled pain. Excessive pain

indicates a discordant condition in the organism, and may suggest disease. Disease is discomfort; lack of ease. Ease is present in the balanced relation of the positive (male) and the negative (female) forces of the organism. When this balance is offset, pain and suffering result.

There is pain, induced through spiritual progression. This is the suffering by which one is perfected. It is incidental to the formation of spiritual energies and the counterpartal tearing down of their opposite forces. This suffering, while similar to that of a sick man, is not a condition of sickness. It may be painful, weakening, and have many of the symptoms of diseased conditions, and yet not be in the outer body. Many students, in extreme suffering, have been examined by physicians, only to be told that they were perfectly whole and well; though at that very moment were in great pain.

Pain is painful whether it be induced by spiritual progression or by material progression. It is the result of the pain that determines its character. On the natural plane, pains are sometimes spoken of as "growing pains." Inharmonious conditions of life type these healing or growing pains of the body. One is

- 1 cleansed and purified through suffering even
on the material plane of existence. How
much more one is purified and redeemed on
4 the spiritual plane of progression; when the
Laws of Being have opened to work out
themselves and to bring forth the new crea-
ture in Christ.
- 8 "For it is better, if the will of God should
so will, that ye suffer for well-doing than for
evil-doing." "But even if ye should suffer for
righteousness' sake, blessed are ye." Much of
12 the persecution and suffering to which those
are subject, in whom the Laws of Being
unfold, come from within the organism. This
is counterparted by an outer persecution in
16 one's season of advancement, and, thus, one
is made to suffer for the kingdom of heaven's
sake. This kingdom of heaven is within
consciousness. To be penetrated within the
20 organism with energies that transcend the
forces of the fleshly nature, is to be subjected
to a conflict between the forces of the Spirit
and the flesh that is painful. This is like
24 unto the suffering of Christ. Christ is the
totality of the Principles of Being within the
consciousness. To form itself, Christ must
take its victory over the elements of matter
28 (flesh). There is no victory without a conflict.

The relation between spirit and matter 1
becomes so intimate in the ego in whom the
dual forces are being made one, that a spir-
itual suffering is oftentimes hidden behind a 4
material suffering. Each is accomplishing its
purpose on its particular plane. One may be
aware of the Spirit's purpose and at the same
time be entirely too disturbed on the outer 8
plane for comfort. In such cases, such aid
as will hold the fleshly forces in check is
necessary, else the work of the Spirit will be
in vain. When the spiritual suffering has 12
domination over the flesh, one can feel the
forces of the Spirit asserting themselves; and
know that a victory is being made. But when
the forces of the flesh dominate, one is 16
expected to dominate them. The various aids
to offset suffering, on the fleshly plane, are
the agents of Cæsar and are commended to
be used, when necessary; rendering unto the 20
Spirit the things of the Spirit and unto the
flesh the things of the flesh.

It is better to suffer in the flesh some incon-
venience for the Spirit's sake than to be afraid 24
to suffer, or to fear the results of suffering.
Suffering is a refining, regenerating process,
when occasioned by the Spirit. It has the
same effect on the plane of the flesh when 28

1 it is due to progression. When suffering is
the result of deterioration of cells and organ-
ism, due to excessive fleshly forces, it is time
4 one received aid according to one's need and
receptivity, and took dominion over the
adverse forces. Spiritual progression never
robs anyone of common sense, though much
8 delusion has entered the race with the meta-
physical current, as to suffering and the flesh.
Enmity toward healing systems, or toward the
use of their services, is not the characteristic
12 of one, established in wisdom and love.
Wisdom and love characterize the spiritually
progressing.

Students find it difficult to determine, in
16 view of suffering being from the Spirit and
from the flesh, as to when the Divine Will is
back of it. In the first place, only one in
subjection to the Divine Will, suffers in the
20 Divine Will. One in subjection to the Divine
Will has died to self-desires and is in the
process of becoming a servant of Christ. This
is to say, that such a one becomes an organism
24 in which the Christ Seed can unfold itself to
produce a new state of being. The death to
self-desires is ultimately the death to self-
love. Not many are scheduled to die to the
28 love of self, even at the end of mortality,

hence, not many suffer for the kingdom of
heaven's sake. That is, are directly under the
Divine Will. 1

Because one is perfected through suffering 4
does not imply that any kind of suffering is
permitted to run its course. It is suffering,
engendered in the Divine Will, that perfects
the ego. The perfecting is not in the suffering 8
but in the refinement and regeneration that
take place as a result of the suffering. The
effort of the spiritual qualities to form them-
selves is attended with pain and suffering. 12
This is automatically accompanied with the
pain of dissolution at the breaking up of
material forces.

When a balance exists between the spiritual 16
and material forces, ecstasy occurs instead of
pain. But where there is lack of balance
between the opposite forces, enmity of the
flesh against the spirit identifies as pain. The 20
suffering, occasioned by the breaking of a
bone and its adjustment, or that comes from
pneumonia, is not the kind that makes for
perfection. Suffering that is occasioned by 24
the Perfect, attempting to work itself out, will
produce perfection. The Perfect is a name
applied to the Principles of Being.

All pain makes for progression, either 28

- 1 through mastering and subduing it, or through
enduring it. Diseases are incidental to the
progression of energies of Spirit in matter.
- 4 This is not to say that diseases issue from
Spirit, but that the energies of spirit, to form
themselves, become reversed. These reversed
forces are god-less, or un (not) godly. Through
8 the lack of God's energies one gains the godly.
The godly is gained through mastering the
ungodly; even as the harmonious is gained
through mastering the inharmonious.
- 12 When the ego has mastered the inharmo-
nies of matter, he gains consciousness of the
Spirit that primarily stands back of matter.
In this consciousness, the energies of the
16 Spirit open, fluxing themselves into the organ-
ism. This may occasion pain and suffering.
In the suffering that is occasioned from the
plane of the Spirit, one is opened in spiritual
20 understanding, growing in love and grace.
Suffering that is from the Spirit produces a
spiritual result. The outward man may
decrease and die daily but the inward man
24 springs up in newness of life. There is a spir-
itual compensation for what one suffers in
the flesh, for the Spirit's sake. When this
compensation is not present, the suffering is
28 material; and should be treated so as to bring

its forces into subjection. 1

Pain is incidental to the formation of matter and its dissolution. It is also incidental to the formation of spiritual energies. As spiritual energies form, material energies break up, and in this is the mixture of the suffering of the Spirit and the flesh. There is much suffering that does not touch the body in physical ways. Mental and emotional anguish have their demoralizing effects upon the departments of consciousness, as well as their refining effects. Imaginary sufferings, such as jealousies, worries, anxieties, have their deteriorating effects upon the physical organism. All the aspects of suffering that relate to the flesh, as to their forces, are to be mastered and overcome. This is to say, for example, that jealousy is to be overcome, which is in turn to overcome its effects upon the system. 20

The suffering induced by the Divine Will cannot be overcome by man. It will run its course, accomplishing the purpose contained in the energy liberated from the Source of Being. One may pray to be released from the anguish or pain but cannot offset what has been produced by a Power greater than the self-will. When one knows that the Divine 28

- 1 Will is being done, and suffering is from that
Source, one does not pray to be released. One
drinks this cup of anguish, knowing that in
4 the Father's will it worketh to accomplish
its good purpose.

MEDITATION

- “Nevertheless not my will, but thine be
8 done.”

All suffering is controlled, according to the
need, and I am established in wholeness and
harmony.

- 12 No sense of pain can control Man for I am
controlled in the Law of Divine Love.

Lesson XX

HEALING THROUGH LAW OF PRAYER

The Law of prayer is summed up in these 1
words: "All things whatsoever ye pray and
ask for, believe that ye receive them, and ye
shall have them." The Law of Prayer implies 4
a believing that one has already received
what one prays and asks for, as well as indi-
cating that this receiving will be in the future.
"Believe that ye receive them, and ye shall 8
have them." The Greek translation renders
the word receive in the past tense. Received
is past tense, while *shall have* is future perfect
tense. Tense is time. This Law of Prayer 12
conforms exactly to the Creative Plan. It
idealized what is to be, which is past time or
tense to the consciousness, though conscious-
ness receives in the future what is to be, when 16
it becomes aware of what is; that is, of
Being.

To be healed through the Law of Prayer
one must conform to the spirit of the Law. 20
The letter of the Law availeth nothing. To
worship God, one must worship in Spirit and
in Truth. To pray to God is to be in a state
of adoration or worship; that is, in a thankful 24
recognition of the Qualities of God and man's

1 relation to them. Since God is Being, and
the qualities of Being are already, whether
man is aware of them or not, his recognition
4 of them in the spirit of Omnipresence enables
them to be manifested. This is the spirit that
must characterize healing prayer. This is the
gist of the text containing the Law of Prayer.
8 The Law of Prayer does not imply that man
assumes that he is well when he is sick. When
one is able or willing to be healed by prayer
he understands something of the Creation of
12 man by God. He knows that God created man
in His image and likeness; and is aware that
man is expected to become perfect, even as
his Father in heaven is perfect. Knowing this,
16 he knows that man is created in the image
and likeness of Perfection. It is perfection
that man seeks. This perfection includes har-
mony. Harmony is its outer aspect as health
20 and its inner as wholeness.

If one needs to be healed, it is implied that
one is sick or inharmonious. This is the
appearance, but one is to judge not by it, but
24 to judge righteous judgment. The righteous
judgment in this case is that Man, as God
created and idealized him to be, is whole;
united male and female, or image and
28 likeness. To begin with, man must idealize

himself in wholeness and unity, even as God 1
has done. In this, God does not heal, but the
Son of Man does the healing. This is to say,
that one, conscious of the Real Man or Son, 4
the Man God created, is able to be at-one with
the Qualities of Being, resident within the
consciousness, and to invite them into expres-
sion. This is instantaneous healing. If the 8
healing is not instantaneous, it is because
consciousness must be disciplined in making
this contact; at the same time mastering the
sense of adverse forces in the presence of the 12
Truth to be realized.

What one prays and asks for is expected to
be for the purpose of seeing something of God
manifested to man. Otherwise, one seeks to 16
consume upon his own flesh the qualities of
God and prays amiss. There are several qual-
ifications to prayer. St. John says: "If any
man see his brother sinning a sin not unto 20
death, he shall ask, and God will give him life
for them that sin not unto death. There is a
sin unto death: not concerning this do I say
that he should make request." In other 24
words, there is that for which one may pray
and there is that about which one is admon-
ished not to make request. This latter aspect
pertains to the actions of Divine Will which 28

1 man cannot offset by prayer.

Selfishness obstructs answer to prayer. Most people want to be healed because they
4 dislike the suffering. Selfishly, they want to be relieved from the discomfort. If this idea is dominant, healing is obstructed and the spirit of prayer prevented. Regardless of the
8 appearance or the desire to be healed, one seeking release through the Law of Prayer, must have uppermost in the consciousness the willingness to let the Qualities of God be
12 manifested, for the sake of the Principles of Being subjecting the adverse forces of the flesh. This feeling is possible only when a great love of God is present in the heart.
16 This great love is also accompanied with a love of seeing that which is highest and best dominate that which is mean and inharmonious; to see Christ master the forces of
20 Satan. In this love one can entirely efface the desires of the self and see the Play that is going on, casting one's forces in the direction of that which is Supreme. This invites the
24 supremacy of Divine Powers in the organism.

It is possible to make connection with the essence of the Principles of Prayer without being at once healed. One is freed from fear
28 and filled with peace, this permitting the

essence of energies to penetrate the consciousness to work out the healing. The author is always reminded of the child's tendency to "make believe" in connection with the Law of Prayer. A childlike heart, the characteristic of one who believes in healing by prayer, makes it possible for one to play a like game. A boy will "make believe" that a broomstick is a horse, or a bathtub is a boat, and enter into all the imaginations necessary to make the play effective. In a comparable manner, the child of the Kingdom, must "make believe" that he is well when he is sick, keeping uppermost in mind the thoughts and forces that relate to healing and the Principles involved. When there is no room in the mind for the adverse thoughts or forces, the adverse emotions and feelings are controlled, and the Mind of the Spirit has a chance to perform its healing work. "Whosoever shall not receive the kingdom as a little child, he shall in no wise enter therein."

The childlike state that makes for answered prayer is predicated upon a perfect trust in the Principles of Being. Faith must be coupled with understanding to produce the desired results. When one understands that Man is consciousness in which the Principles

- 1 of Harmony unfold, an expectancy toward the
good and the harmonious is developed. This
makes for receptivity to the unfolding Divine
4 Qualities, by which the goodness of God can
be manifested. Yet, this expectancy must
transcend the selfish thought and desire to
permit the Laws of God to operate.
- 8 It is natural, if one is sick, that desire to
be well arise. Harmony is the goal of life to
be attained. The desire to be well must be
merged with the desire to let the Will of God
12 manifest itself in the consciousness, in order
to permit healing of a Divine nature. The
desire to be well, when personally intensified,
is itself an obstruction to the healing. Spirit-
16 ual healing oftentimes occurs when one is able
to give up the desire to be well. At this point
the self-sense is removed and the Qualities
of Being can influx into the consciousness, in
20 healing power and presence.

Repulsion to the adverse forces must be
negative; made in a sense of the noneffective-
ness of the adverse forces to control the
24 consciousness. This automatically attracts the
opposite qualities that make for healing.
Healing through prayer is not alone a science,
but an art. It is the art to so place the conscious
28 thought and feeling in alignment with the

inner Principles, thus inviting their activities 1
to promote harmony. The communion
(prayer) that brings healing is not a matter
of thought and feeling, but of the spirit back 4
of both, that invites the action of God that
promotes harmony and wholeness. Yet,
thought and feeling must be mastered in their
forces, so as to invite the action of the Spirit, 8
to permit healing.

One cannot have his thought centered in
sickness, nor his feeling energies centralized
in pain and distress, and invite the healing 12
power. There must be a mental mastery of
the forces of thought and feeling that are
adverse to harmony and Truth. Hence, the
mental development occurs as the Law of 16
Healing is ready to operate in consciousness.
Through mental illumination, consciousness
is unfolded so as to make connection with the
Spirit of God. This connection, established, 20
permits prayer to be effective.

Things are added as one unfolds mentally
and spiritually. To pray for food, clothes to
wear, or for pleasure trips, thinking that the 24
Law of Prayer includes all external things,
is not to conform to the science of prayer con-
veyed in the Law. One is expected to render
unto Cæsar the things that belong to his plane, 28

1 and to God, the things that belong to God.
The understanding that God sustains and
supports man, and the giving of thanks for
4 His loving care, is the prayer that includes
all the needed things for man. "Your Heavenly
Father knoweth that ye have need of all these
things." To give thanks for food, for plenty,
8 for needed good, as though one had them
already, is to conform to the Law of Prayer
that invites into manifestation the things
desired. But this must rest upon a realization
12 of the truth of man's relation to God, and not
upon sentiments of selfish sense.

"All things whatsoever ye pray and ask
for," pertain to that about which we pray. In
16 reality it pertains to that which relates to the
Spirit, for to pray pertains to the Spirit. For
this reason if one seeks first the kingdom of
God and his righteousness, all the things
20 needed are added. This is to say, if one's spirit
is right with God and His Laws, the outer things
conform accordingly to harmony and order.
There is a natural world and a spiritual
24 world. "The natural man receiveth not the
things of the Spirit . . . because they are
spiritually discerned." Many things that
people pray for are not received, for they
28 pertain to the plane of the natural man, and

are governed by the laws of that plane. "Ye 1
ask, and receive not, that ye may spend it in
your pleasures." Jas. 4:3 R. V.

Any form of lack is a state of negation that 4
is automatically attractive toward the oppo-
site quality. Hence, under the Law of Prayer,
healing can take place when inharmony is
present, if one's spirit of seeking or asking is 8
conformed to the Selfless Spirit of Christ.
Attaining the selfless spirit that invites heal-
ing is predicated upon a love of seeing the
Laws of God work in the consciousness, and 12
not upon one's self desires; though inharmo-
nious conditions, of necessity, force the
healing. Unfoldment through mortality is
beset with inharmonies. Opportunities for 16
healing, in some form, are omnipresent. To
be healed through prayer involves a ceaseless
praying, a resting of consciousness upon the
inherent Laws of Being. Through keeping 20
one's mind stayed upon the Creative Prin-
ciples, the energies and emanations of these
Principles are continually invited into action.

1

MEDITATION

I am healed through Jesus Christ, Lord of spirit and body.

4 I am receptive to the Power and Presence of God, keeping my mind stayed on Principles of Truth.

I rejoice in wholeness and health; in omnipresent Good, through the Father-Mother Principle of my being.

Lesson XXI

CONCENTRATION AND PRAYER

Concentration is a centralizing of one's 1
forces to a given interest. To concentrate the
forces of mind to spiritual ideas is a mode
of prayer. Prayer is communion with God; 4
this is promoted by keeping the mind stayed
on spiritual ideas and principles.

Prayer passes through phases of progres-
sion; from supplication to declaration of 8
Truth, from realization to reality of being.
Concentration is the centering of the atten-
tion of consciousness to Principles of Truth,
to the exclusion of all other thought or feeling 12
forces. It is the capacity to make every
thought and feeling align to a given idea or
Principle of Truth. For example: One may
concentrate the attention to the spiritual 16
idea, "I am receptive to the unfolding Christ
Principle," but immediately forces of an
adverse nature arise. One then proceeds to
handle these forces, reversing them with the 20
Truth, until one can remain centered in the
central idea without being disturbed. When
one can do this concentration is effective, and
prayer may be entered into. 24

Concentration is preparatory to prayer. It

1 involves mastering the forces adverse to the
ideas and principles concentrated upon. When
one is centered in the primal Idea or Prin-
4 ciple, one can rest in silent communion with
God, which is true prayer. Prayer in its
spiritual sense is not a matter of words or
declarations of Truth, but one of spirit com-
8 munion. This is to say, it is a certain spiritual
attitude that invites the action of God. Words
and thoughts, things and feeling, associated
with prayer, are only incidental to preparing
12 the consciousness to pray. When one prays
he does so in Spirit and in Truth. This is the
true worship and devotion.

Concentration, the centering of one's atten-
16 tion to specific spiritual ideas and principles,
is essential to true prayer. To give all the
forces of consciousness in a central way is to
receive all from the Center of Being. The
20 capacity to perfectly concentrate is dependent
upon thought-control. When thought-control
is not present, concentration is not possible.
The opportunity to master the adverse forces
24 is incidental to concentration. Hence, con-
centration is a matter of discipline, until one
can center to a given Idea or Principle, free
from all interference from the forces of the
28 mortal mind.

Concentration is not entirely a matter of 1
mind. One can practice concentrating to the
work at hand, to the conversation expressing,
and thus develop the capacity to concentrate 4
spiritually in prayer. "This one thing I do,"
is a good word to center in when performing
one's daily duties, thus bringing to bear
upon it all the forces of the consciousness. 8
This form of concentration conserves the
energies, coördinates the faculties of con-
sciousness, and makes for substantiality and
efficiency. To devote attention to a given task, 12
duty or idea, to the exclusion of all other
influences, makes for harmonious growth and
unfoldment. It enriches the consciousness
and invites the needed good. A great deal of 16
the inharmonies that beset mortals are the
result of wasteful thought and feeling;
uncontrolled thoughts and emotions. These
are objectified as all kinds of lacks and priva- 20
tions. Man invites in the without that which
is equivalent to his inner unfoldment.

After one has mastered the letter of con-
centration one comes into the spirit of it. This 24
is the capacity to easily center one's attention
to anything, or to refrain from so centering.
To refrain from giving attention to that which
does not promote a harmonious influence is 28

1 protective and constructive. Yet, when one
has advanced to the capacity to understand
the evil forces, they are genuinely wiped out
4 and their influences are destroyed. The spirit
of concentration, when coupled with spiritual
ideas and principles, leads to the capacity to
pray, free from all material forces.

8 The spirit of prayer is the capacity to be
silent before God within, and to partake of
the influence of the inner Principles of Being.
Prayer is of the spirit and is effective whether
12 one sits or kneels, walks in peace or in
anguish. Kneeling in prayer indicates humility
and receptivity and is a form of discipline.
It is good for man but not necessary to God.
16 Neither is prayer essential to God, but to man.
Man prays that he may become in conscious-
ness an outlet to the powers of God. An ego,
aligned to the Principles of Being, is beloved
20 of God, for it is a joyous attainment to both
God and Man to come together in unity and
Truth.

There is a spirit in Man that is the reality
24 of kneeling in prayer. When this spirit has
been gained by kneeling, it can be attained
without this evidence of devotion. Physically,
kneeling in prayer invites an influx of ener-
28 gies, when one attains the spirit of prayer,

that is not possible in any other attitude of 1
prayer. Yet, prayer is something more than
the kneeling or the words expressed. It is
the spirit of devotion by which man lifts his 4
love to the Love of God, and so receives of the
inner Spirit in Truth. The forces received
become qualities of consciousness and mani-
fest in forms of expression in the life of man. 8

One does not need to voice anything in
prayer. Yet, until one has stilled the forces of
self-thought and feeling, it is well to lay hold
of words, conveying spiritual ideas and prin- 12
ciples, by which to pray. Words relate to
the energies underlying them. To hold in
Mind the idea of God or Christ is to be opened,
when the spirit is akin to the spirit back of 16
the words, to the energies the words indicate.
These energies are from the inner thrones of
being, and when one is silent before God, they
may be felt pouring into the consciousness. 20
But whether they are felt or not, receptivity to
them, developed in prayer, invites them into
action, and their effect is felt in the life of
one so praying. 24

One prays to develop his capacities of
receptivity, opening to the inspiration of the
Almighty, from whence cometh understand-
ing and love. It is a means of contact by 28

1 which one comes to be taught of God. Prayer
is not for the things that one can get but for
the Spirit's sake; a means by which the spirit
4 of man is subjected to the Spirit of God, and
the forces of consciousness are changed. Sup-
plicating God in prayer, as though one were a
beggar, implies lack of understanding of the
8 real nature of Man and his relation to the God
of his Being. Realization that all is already
present in Principles of Being, and giving
thanks for needed good in this spirit, is the
12 true form of prayer.

When one advises God as to what one
needs, or tells Him about what he should do
for oneself or a friend, or how to adjust cer-
16 tain situations, as is common with those who
ignorantly pray, it is an abomination before
the Laws of Being. These Laws demand com-
pliance with their principles and spirit before
20 they can become effective in the life of men.
Supplicating or begging God to do this or that,
as though man knew the business of the Crea-
tion better than God, is an absurdity, bred in
24 ignorance of the Law of Prayer and the true
concept of the nature of God and His relation
to man. Righteous prayer does not consist of
begging or affirming.

28 God is not a person that is hard of hearing,

that needs to be addressed in loud and 1
pompous tones. The author recalls how very
ungodly the prayers she heard in a Presby-
terian church sounded after she had come 4
into the science and spirit of answered prayer.
It seemed the most wicked thing she had ever
contacted—and performed by a Presbyterian
minister! Jesus' "Ye blind guides, that strain 8
out the gnat, and swallow the camel!" can
well be applied to these religious leaders who
will not be instructed into the ways of true
prayer, by those in whom the Principles of 12
Being have unfolded; establishing a Light
unto those who sit in darkness.

One does not get the answer to prayer
through concentrating upon it. The methods 16
of concentration, developed among many of
the newer religious societies, by which they
hypnotically wrest some good to themselves,
are as wicked as the prayers of supplication, 20
offered by those of the old religious school to
a God in the skies. Anything not conforming
to the Principles of Being is wicked, when
developed for selfish purposes. 24

Concentration is for purposes of discipline
by which the faculties of consciousness may
be coördinated, and mastery taken over the
adverse thoughts and feelings. To concen- 28

1 trate upon money, with the idea of getting it,
 or upon people with the idea of their doing
 something one wishes, is black art and a
4 violation of the Laws of Wisdom and Love.
 Everything that comes into the world has a
 right and a wrong aspect. It is not until one
 is opened in Truth that both the right and the
8 wrong of anything is mastered, and all things
 are understood. One woman concentrated
 upon money; her aunt died and left her some
 money. Later, when she came to know more
12 about the ways of Truth, it was a grief to her
 that she may have let her thought wander to
 her aunt in her concentration, and so helped
 to effect her death. All selfishness is destruc-
16 tive, and people still in its entanglements are
 never permitted to partake of genuine Prin-
 ciples of Life, or of the Truth. It is only as
 one dies to self-thought and desire that one
20 is accounted worthy to be opened to the
 Principles of Being, and to make genuine con-
 nection with Christ within.

MEDITATION

1

This one thing I do. I am unmoved by outer influences.

I am the concentrated qualities of Being, 4
conscious of Omnipresence.

I pray in faith and in understanding, receiving the good needed.

Lesson XXII

UNCEASING PRAYER

1 Unceasing prayer is the capacity to spirit-
ually comprehend all things. It is a con-
sciousness of Being attained through keeping
4 Mind stayed on Truth. It is the realization of
Omnipresence, the capacity to relate all things
to the Principles of Being.

It is the unceasing prayer that availeth
8 much. Since one cannot be on his knees all
the time, unceasing prayer is something of a
different nature than that associated with
prayer in the orthodox religious thought.
12 How can one be in unceasing prayer and par-
take of the life of this planet, which one of
necessity, born into the world, must do?
Prayer must be reduced to righteous thought,
16 to the thought of Truth. Yet, the thought of
Truth is not the prayer, but the discipline that
leads to consciousness of Truth by which one
may see or understand all things in their
20 relation to the Spirit.

Prayer is devotion; but devotion is loyalty
to Truth. One may be devoted to many things,
and not be in unceasing prayer. Prayer is
24 communion with God, made possible only
when one comes into the understanding of all

things in relation to God. All things include 1
both good and evil. The understanding of
one of these dual factors without the other
does not permit genuine prayer. To love 4
one's friends and to despise one's enemies are
not the way of Truth. To love the good and
despise the evil are not conducive to a proper
spirit. Without a proper spirit one is not able 8
to commune with God. Hence, genuine prayer
is possible only in Truth. When one attains to
Truth one is in the ceaseless prayer, but is not
praying in the formality, common to the old 12
or to the new school of religious progression.

The letter killeth, while the spirit maketh
alive. It is as much in the letter to repeat an
affirmation of spiritual ideas or of Truth over 16
and over, without getting the spirit of it
(which would offset the repeating), as it is to
supplicate God after the manner of ortho-
doxy. Any ritual of prayer is of the letter and 20
destructive to the spirit of prayer. Prayer
Books, filled with forms of prayer, serve those
well who gain the spirit back of the prayer.
But when the spirit is gained these discard 24
the Prayer Books, and become worshippers
of the one true God in Spirit and Truth.

Meditations of Truth, common to the newer
religious school, promote capacity to think, 28

1 to concentrate, to seek after the Inner Spirit
through words that suggest a connection; but
unless one catches the spirit of them, they
4 availeth little. When meditations contain
statements of Truth they help to promote
righteous thought, and thus aid in promoting
unceasing prayer. All forms and rites of
8 prayer are disciplining in their character, and
for this purpose, serve the unfolding ego. But
prayer itself springs up within the conscious-
ness, and is the means by which one connects
12 with God and its Qualities.

Unceasing prayer is a mode of thought and
living by which all things are seen in the
relation they bear to the Creation and its
16 Laws. It is the result of all discipline in
relation to prayer. Unceasing prayer is the
capacity to maintain connection with the
inner Spirit. This is possible only when the
20 Spirit of Truth is identified in the conscious-
ness; and all the forces of one's being are
under the control of the Divine Will.

Prayer is more than thought. It is the spirit
24 of spiritual ideas, thought and realized in
the life of man. It is a consciousness of God
with man, a resting upon the bosom of the
Father-Mother in surety and trust, like a child
28 depends upon its parents for protection and

care. Unceasing prayer is the consciousness 1
gained in alignment to the Principles of
Being; by which one walks with God and God
with him, united in a common cause, that of 4
service to God and Man. To be identified in
unceasing prayer is to be a Light unto the
world, an agent in the Hand (Power) of the
Almighty, dissolving darkness. 8

The prayer of supplication cannot be un-
ceasing, nor can the emotional prayers of
religionists, made in the sentiments of reli-
gious beliefs, be continuous. The affirmations 12
and denials of metaphysicians are not unceas-
ing. When these are really understood as the
"Yea" and "Nay" of consciousness, they are
present in their spirit in the acceptance and 16
rejection of all things in relation to the Truth.
But something more than affirmations and
denials are required to come into the spirit
of ceaseless prayer. These discipline the 20
consciousness, affording opportunity to con-
trol thoughts and emotions. Unceasing prayer
is an attitude of consciousness outwardly, but
inwardly, it is a state of being; a conformity 24
of the forces of one's being to the innate Laws
of God.

Unceasing prayer is an understanding
heart, a united spirit and will (body). One so 28

1 advanced is not in a state of super-piety, but
in a childlike state of understanding and love.
The true expression of Life is a prayer; a
4 conscious alignment of all the qualities of
consciousness, spirit, soul, mind, and body, to
the governing Laws of God.

Unceasing prayer is developed as one turns
8 away from the outer things to the inner Prin-
ciples, gaining spiritual insight. When one
puts into practice in the life what is known,
the being of the Principles known is identi-
12 fied. In this action is the union of spirit and
body, the within and the without. When both
of these poles of one's being are united as
One in the love of the Lord, one is in constant
16 communion with the Laws of God. This is not
as though one were thinking and talking of
ideas of Truth, or elucidating Principles all
the time, but one is in qualities of being an
20 *organism* with which the Principles of Being
continually commune. This is the condition
of consciousness required to identify the
unceasing prayer.

24 To be in the world, and yet not of it;
To walk with God, and sojourn too with men;
To be human, yet filled with the divine,
To have His good—and yet to others lend.
28 This is to live and know God's love.

MEDITATION

1

I keep my mind stayed in Truth which is
unceasing prayer.

I understand all things in relation to God, 4
maintaining ceaseless communion with Him-
Her.

I am established in conscious alignment of
spirit, soul, mind, and body to the Principles 8
of Being.

Lesson XXIII

WATCH AND PRAY

- 1 *Take ye heed, watch and pray: for ye know*
 not when the time is . . . And what I say unto
 you I say unto all, Watch. Mark 13:33, 37,
4 R. V.

 When one is spiritually unfolding, the time of the Lord's coming, to which the text refers, is omnipresent. One is continually in the
8 presence of the unfolding powers of God. While there is an *absolute* coming of God, by which the Principles of Being, identified as Christ, are projected into the race, the *relative*
12 coming of Christ is present to one growing in spiritual grace and understanding.

 To watch is to be on the alert to gain the spiritual significance of every experience. It
16 is to see the Principles of Creation back of the objective world; that is, to reduce all visible things to their invisible status. This is prayer. Materiality objectifies spiritual prin-
20 ciples. Our experiences are our opportunities of spiritual growth, the capacity to discern the lessons that make for spiritual advancement.

 To watch and pray is to be actively engaged
24 in the pursuit of the spiritual. To pray is to be in a state of spiritual communion, while to

watch is the alertness or awareness by which 1
all things are made to serve the Inner Spirit.
All things serve the Inner Spirit when they
promote Wisdom and Love. Man's advance- 4
ment is the capacity of God's Qualities to be
projected onto the plane of form, and to
eventually bring forth the reality of being.
One is especially admonished to be watchful 8
after the Spirit of Christ has entered the race.
This is because of the necessity of understand-
ing the evil forces. It is through understanding
the evil forces that they are mastered and 12
brought to naught.

When Christ moves in the earth, antichrist
moves also. One is expected to be watchful
that he knows both good and evil; not calling 16
the good evil nor the evil good, but knowing
each for what it is. In this one needs to be
watchful, after the Law of the Lord has
moved to prove up both, and to utilize their 20
forces for the Cause of Creation, for which
purpose good and evil were primarily pro-
jected.

Through prayer one gains spiritual under- 24
standing. To be watchful of all things, seeking
their relation to the One Cause, and to be
prayerful also, is to make everything serve
toward spiritual advancement. As the parable 28

1 of the coming of the Kingdom of Heaven
records, the Son of man soweth the good seed
in the field of the world. The tares are auto-
4 matically sown by antichrist or the devil
when the good seed or spiritual qualities are
sown. This takes place at the end of the
world, that is, at the end of mortality or
8 materiality. It is at this time that one is
admonished especially to watch and pray. It
is a time of confusion, of a babble of doc-
trines, or a mixture of black and white art.
12 It is the time when only through spiritual
understanding, gained through communion
with God, one is enabled to know the Truth.
It is the time, when, if it were possible, the
16 very elect, or those who function the Christ
Principles, would be deceived.

It is the author's conviction that now is the
time when one is expected to watch and pray;
20 to be on the alert to test the spirits, to deter-
mine whether they are of Christ or of
antichrist. Now is the time of trial that comes
upon the earth to prove who have the spirit
24 of God and who have the spirit of the
Adversary.

Prayer is realization of Truth, based upon
spiritual understanding. It is not of the
28 mentality nor of the soul, though spurious

forms of prayer exist on the lesser planes of 1
development. All ideas and principles unfold
in some form on planes of lesser advance-
ment, producing symbols and fallacies of 4
themselves; by which it is proven who have
the love and understanding of Truth. There
is an inworking of error in the law of pro-
gression. It serves by which one may know 8
the Truth, and ultimately, know the lie also.
One in the Truth knows the lie as well as the
Truth; evil as well as good. To understand
both is to bring to naught the first heaven 12
and the first earth, or the spirit and body
consciousness developed in the outer man.
One becomes as God, knowing good and evil.
To know both the lie and the Truth, is to 16
know the One by which the two come to exist,
but in which the two have no existence.

To watch is not to be careful lest one
become involved in the evil forces, but it is to 20
be ready to understand all things as of the
Lord and for him. True watching does not
develop fear but understanding and love.
Prayer denotes a spirit of peace. It is based 24
upon an acknowledgment of God's power
and presence. The spirit of prayer is present
in spite of the appearance. When all activity
is seen in its relation to God's purpose, one 28

1 does not pray to offset the evils but to under-
stand them. The understanding, acting as
light in darkness, brings the adverse forces to
4 naught.

God does not answer prayer in the sense
that He is asked for something and gives it.
God is the totality of all that is, hence, an
8 acknowledgment of His presence as the good
needed, is that which invites the good into
manifestation. Yet, prayer relates to the evils
also, but should amount to something more
12 than pleas for protection and freedom from
the bondages they impose. Through under-
standing the evils as the primal darkness, and
the relation of darkness to light, even the
16 enemies are made to be at peace with one
and made to serve.

Many forces seem to man to be of God that
are of the devil. These serve a purpose when
20 understood. Many forces that are of the devil
are made to seem like the presence of God.
Both of these aspects of consciousness must be
understood and dealt with accordingly. Thus
24 it is that it is needful to watch as well as to
pray that one may judge aright. Both the
Christ and the Satanic forces become very
active at the end of a cycle. Even as Light and
28 Darkness moved as one in the Creation, when

the world was formed, so they move as one 1
in their developed forces at the end of the
world. These Christ and antichrist forces
express in service to the Creation; but only 4
that which partakes of the nature of God is
accounted worthy to inherit the reality of
Being.

It is well to watch what the Lord is working 8
out at the ends of cycles, as well as to be on
the alert to learn the spiritual import of
experiences and conditions of living. All
things are reversed at the end of the order, 12
hence, one needs to be watchful to understand
Christ's work, as a thief in the night, lest one
resist the chastising powers of God, thinking
them to be Satanic. Yet, the sheep are not 16
expected to be devoured by the wolves, and
one is watchful that he does not lose his
crown for which he may have endured much.

Crowned with the intelligence of Truth, one 20
is expected to watch and pray that he may
judge both good and evil factors aright. In
the understanding of Truth, one is kept from
the temptations that naturally arise to entice 24
egos at the ends of cycles. Yet, the temptation
to save one's life instead of dying for the
Christ's sake is also to be overcome. There
is much need to watch and pray at the time 28

- 1 of the race's transition from one cycle of expression to another.

MEDITATION

- 4 I am established in the watchfulness of the Christ Mind.

Prayers are means by which the Divine consciousness is promoted.

- 8 Mind and Will are united as one in consciousness, and I know to do what is needful by which I unfold the realities of being.

Lesson XXIV

LAW OF FORGIVENESS

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 1
Matt. 6:14-15 R. V. 4

The Law of Forgiveness intimately relates to prayer and healing. God can give to man only what man gives to himself, through giving to his fellow men. In this is a law of progression. Through giving to one's fellow man one develops qualities of consciousness. These enable one to make contact with corresponding Qualities of God. 8 12

Every spiritual quality is counterparted by a natural one. Until man brings up the natural quality to perfection he does not make union with the corresponding spiritual. It is through the union of the spiritual and the natural that one connects with the Qualities and Powers of God. The spiritual represents the spirit, while the natural the body. The oneness of the spirit and the body is the oneness of consciousness necessary to connect man with the One, God. 16 20 24

Union with God is necessary if one is to

1 pray aright and to receive the bounties and
goodness of Creation. Man cannot give God
anything, but God gives man all things. God's
4 gifts to man are measured in qualities of
consciousness. When these have been con-
sciously received by man, he becomes the
embodiment of God. Man thus embodied is
8 the god-man. This is the fruit of God's gift
of His Son for the life of the race.

If one thinks he can offer anything to God
within his soul or consciousness, and, at the
12 same time, have aught against his brother, he
is commanded to go his way and first be
reconciled with his brother, and then come
and offer his gift. Matt. 5:23-24. If man does
16 not forgive those who transgress against him,
the heavenly Father or Laws of Being cannot
forgive man. God cannot give to man what he
is not capable of receiving. Man becomes
20 capable of receiving through giving.

Forgiveness promotes love and understand-
ing. Forgiveness is incidental to a cycle of
progression in sin. Sin is lack of illumination
24 and perfection. It is a phase of development
by which consciousness comes into the Quali-
ties of real being through mastering the forces
opposed to them. To forgive sin is to give
28 for the sin that which makes for perfection

and illumination. To transcend the limited 1
thought and act with the unlimited is to give
for, to forgive.

Forgive means to give for; to give for 4
ignorance the Truth; to give for hate, love. To
give for any form of limitation and lack that
which makes for the opposite result is the art
of forgiveness. Forgiveness has phases of 8
development. It operates by understanding
the thing formerly misunderstood. All con-
ditions that require forgiveness are the result
of misunderstanding. Misunderstanding is a 12
form of ignorance: it is wiped out by under-
standing.

Forgiveness is both individual and uni-
versal. The forgiveness of man by man is the 16
individual process; while the forgiveness of
man by God is the universal. When the cycle
of sin has been fulfilled for an ego, the indi-
vidual goes through the process of forgiving 20
himself of the limitations and ignorances,
developed in the senses. Through this process,
one comes to see himself as he is in Divine
Mind, and to give for the ignorance a new- 24
born understanding. This individual process
has its inception on the metaphysical plane;
though it has its culmination on the plane of
the spiritual. 28

1 When one has gained the Mind of the Spirit,
and the Laws of God have become operative
in the consciousness, then it is that God
4 forgives man his trespasses. Finally, one's
iniquities are wiped out and remembered no
more. This does not imply an automatic
8 action of God, without conscious knowledge
of man; but it is predicated upon the ego's
developed understanding of all things in
relation to God. When all things are under-
stood, all the ignorances and their limitations
12 are forgiven. In this is God's forgiveness of
man because of man's forgiveness of the
trespasses of men. It is the Son of Man who
has power on earth to forgive sins. This is
16 man, conscious of the Son, or Christ. God
does not forgive in the sense that man for-
gives. Man's forgiveness is the identification
of qualities of consciousness, by which the
20 Power and Presence of God enter the con-
sciousness to give for the limitations and
imperfections the limitless, perfect expres-
sion. In this is God's forgiveness in that it
24 is His-Her opportunity to fashion the real
state of man.

Sin is forgiven when one ceases to sin.
Anything that is forgiven ceases to be, as an
28 energy of force, in the consciousness of the

one in which forgiveness has taken place. If 1
one gives for the energies of hate the energies
of love, hate is not present; hence, one has
given for the limited, imperfect expression 4
that which makes for its annihilation.

Forgiveness is a factor in healing. One
cannot be in a state of hatred or antagonism
toward people and be harmonious. All forces 8
of thought and feeling generate energies
equivalent in character, and these flood the
physical organism for good or ill. Ill will
toward anyone or anything promotes disease 12
and discord, while good will promotes har-
mony and well-being. Yet, optimism is not
sufficient to promote the well-being or health
of the natural man. Life is for a different 16
purpose than that of material well-being. The
organism is that in which the spiritual quali-
ties unfold themselves, and their progression
effects the physical plane to a considerable 20
degree. A harmonious state of mind will
promote a temporary condition of well-being,
and is to be encouraged as a means by which
one connects with higher Laws of Being. 24

The goal of life is Perfection. All things
that make for harmony and perfection are
to be encouraged as a means to the end.
Through forgiveness one can wipe off the 28

1 errors of today, and assure a more harmo-
nious harvest for tomorrow. Because mistakes
are made does not imply that their effects are
4 ever-present. Forgiveness brings to naught
many adverse forces, giving the consciousness
a new starting point.

Forgiveness is not alone a matter between
8 people. One must also forgive the limitations
and ignorance of his own consciousness; giv-
ing for the imperfections and untruth that
which is perfect and true. When one has
12 gained his Real Self and is true to it, there
will be little necessity for forgiveness in
relation to his fellow men. Finally, one arrives
at a point of advancement where the Prin-
16 ciples of Truth give for the limited state of
being the realities, manifesting man perfect
as the Principles that produced him. A man,
so begotten, would be fourth-dimensional in
20 character, freed from the necessity of sin,
sickness, and death. God's forgiveness sets
man free from mortality altogether, identify-
ing him in eternal life and being; but, this of
24 necessity comes as a new state of being.

Christ, God's gift to man, when gained, is
the totality of the Principles of Being in
identity. The unfoldment of these Principles
28 will bring to light the hidden darkness. It is

through Christ that sin is finally forgiven and 1
one is freed from mortality. This is effected
in spiritual birth, and involves the forces of a
living death. In the living death, one gives up 4
all that has been gained, both natural and
spiritual, and is conformed to the Laws of
Being.

Man is here to attain consciousness of 8
Christ. Christ is that through which God
acts. This action is Jesus Christ. What man
does not know about God is that much of
consciousness unknown to God. In this lack 12
of knowing God are the forces of sin, sickness,
and death expressing. As man comes into the
conscious knowing of God and its Laws, and
his relation to his fellow men, the Love and 16
Wisdom of God are identified in the soul and
a new creature is in the process of being
born.

To forgive is both personal and spiritual. 20
Spiritually, it operates when one gives for the
limited thought and feeling the one of Wis-
dom and Love. It implies a change of heart.
Personally, forgiveness is outer and is a 24
matter between people. It reacts to the mind
and soul, begetting understanding and good
will. It is often a surface effect on this plane
of expression and a symbol of the true for- 28

1 giveness. True forgiveness involves a wiping
out of the discord, with all resentment and
antagonism about it being remembered no
4 more.

To forgive anything is to be unmoved by
thought of the offense. One may not forget
the incident so as to have no recollection of
8 it, but it is as though it had not been. To
continue to commit an offense, even though
it has been forgiven many times, is to develop
sin and hypocrisy. Yet, one is commanded in
12 the Law of forgiveness to forgive seventy
times seven. This is to say that so long as
an offense is committed it must be forgiven.
When it is genuinely forgiven, producing a
16 change of mind and heart, it ceases to be
expressed. It must be forgiven in the offender
to cease to be. Each one dies to his own sins.

Love is developed through forgiveness.
20 When one has gained Love, with which is
Wisdom also, offenses are forgiven before
they are committed, for they are understood.
Where understanding is there is forgiveness.
24 To be in the love of forgiveness does not mean
that one does not have enemies, but that
one understands their purpose. To emanate
love is one thing, while to invite love is
28 dependent upon another's consciousness. One

may express forgiveness in the direction of 1
another, but not invite forgiveness from that
direction. Each is responsible to the Laws of
his own being. To align properly to God is 4
what is required of each.

To have a forgiving spirit does not imply
being an easy mark. When one advances to
the point where a forgiving love could be 8
present, capability to master hard conditions
is present. Such a one is given the greater
work to do, hence, meets the greater trials.
In this, the Love and Wisdom identified in 12
such a one are projected toward those lesser
advanced, this acting as a healing agent.

One who loves most is capable of greater
forgiveness. Such a one meets the evil forces 16
in a different spirit, and is a greater agent of
good in the race. To be forgiving, one is not
negative and unthinking. One may be posi-
tive in his expressions, even chastising in 20
word and act, and still not hold the discords
against anyone. People are the agents by
which forces of good and evil are promoted.
In the law of progression, the forces of good 24
and evil are pitted against each other. Those
in the love of the good should be more for-
giving than those in the love of the evil, for
these are expected to be more understanding. 28

- 1 Forgiveness, identified in the heart, wipes
out past offenses as well as present and future
ones. A change of mind respecting any force,
4 so as to bring to light the Truth, will wipe out
the former adverse forces. A change of act
will make null and void former inharmonious
acts. A change of thought or action toward
8 one person will offset inharmonious thoughts
and actions held against another person. It
is forces of consciousness that one deals with
in the art of forgiveness, and not with people.
- 12 People are the agents by which forces of con-
sciousness are promoted. Through forgiveness
one makes the record of his own conscious-
ness clean.
- 16 Love is the fulfilling of the law. The law,
by which all things progress, is fulfilled with
love when all things are viewed in under-
standing; whether this relates to external
20 conditions and experiences or to inner
thoughts and feelings. To forgive one's own
trespasses within the consciousness is to also
forgive the trespasses committed outwardly
24 toward people. When the consciousness is
clean before God (Laws of Being), the for-
giveness of God has expressed, and one is free.
- 28 If people persist in being at enmity toward
one that is their matter. One may forgive

another, but they may not forgive. After 1
one has done all that can be done to bring
about an understanding, if the unforgiving
attitude remains, the retribution of it will be 4
reaped by those entertaining it. If I forgive
another and they do not forgive me, I receive
forgiveness in exact law of God; but the one
not forgiving does not receive forgiveness. 8
One can receive from God only what he can
give toward his fellow men, as the Law of
Forgiveness implies.

MEDITATION

12

The forgiving Love of God establishes man
in wholeness and order.

God forgives my debts as I forgive my
debtors. 16

Through understanding, I am established in
forgiving love.

Lesson XXV

VAIN REPETITIONS

- 1 *And in praying use not vain repetitions, as*
 the Gentiles do: for they think that they shall
 be heard for their much speaking. Be not
4 *therefore like unto them: for your Father*
 knoweth what things ye have need of, before
 ye ask him. Matt. 6:7-8 R. V.

- A repetition is a repeating. In relation to
8 prayer, it is the tendency to say over and
 over the same thing; or to pray again and
 again for the same thing. That which is vain
 is without effect. Primarily, it is without
12 proper motive and spirit. One must pray in
 a proper spirit to make connection with the
 Principles of Being (God).

- Man does not pray to God to be heard by
16 Him. He prays in order to come into a spirit
 of devotion so as to connect with the Inner
 Spirit. However, if only the *need for things*
 prompt prayer, the spirit is selfish and the
20 prayer unanswered. Because one prays again
 and again for something suggests that God
 has not heard him the first time. People who
 think that God hears because of their much
24 speaking are praying in vain.

 In the orthodox school of religion there is

much vain repetition. Telling God over and over what is needed implies that God does not know what man has need of before He is asked. Some might say, if He does know man's needs before He is asked, why should man pray at all? Man does not pray for God's sake, but for his own sake. He prays that he may develop the spirit of himself, by which he will, when it is properly aligned, conform to the Spirit of God. When Man is conformed to the Spirit of God, he is the new creature, and does not need to pray. However, this Man is brought forth at the end of mortality, and is the identification of the heavenly character.

On the metaphysical plane of progression, repeated denials and affirmations may be vain repetitions. Any statement, meant to be directed toward God, is vain when not made in a godly spirit. It is the Spirit that quickeneth. Statements of Truth or those embodying spiritual ideas are made in order to discipline the consciousness. These cause the forces of thought and feeling that are opposed to the Spirit to arise, necessitating mastering and overcoming.

One may think much in order to understand spiritual ideas and principles. This is

1 meditation but it is not prayer. Prayer is
communion with God, the union with the
Spirit. It occurs when the discipline of
4 thought and meditation has ceased. Prayer
is not in words. It is a unity of the spirit of
man with the Spirit of God. It is silent align-
ment of consciousness to the Principles of
8 Being.

One may think much before expressing the
thought in words. When the words are
expressed they should be meant. "Let your
12 speech be, Yea, yea; Nay, nay: for whatsoever
it more than these is of the evil one." This
is to say that one affirms anything in its
relation to Truth, or denies its relationship.
16 This discipline makes for capacity to say what
one means and to mean what one says. What
is more is of ignorance and confusion.

Words are the formative power of ideas.
20 They follow the thought. Words may be silent
or audible. When one knows, words convey
the knowing to those who can receive it.
Repetition of words is always for the purpose
24 of making the idea clearer to those not under-
standing. The Father, or Laws of Being,
knows its need before man asks Him. Its
needs is to manifest its image and likeness;
28 Man in divine character.

God is not contacted through much speak- 1
ing or thinking. Both speaking and thinking
are for purposes of self-development. When
the self is in proper discipline to Laws of 4
Being, contact with God is omnipresent. This
is not as through a conscious state of prayer,
but as through a conscious state of being.
Repetition of words or experiences is no 8
longer necessary to one in continual commun-
ion with the Inner Spirit. This communion
expresses in the Life, radiating the presence
and power of God in the ideas, words, and 12
acts.

When one thinks effectively, one will speak
effectively. One thinks effectively when one
thinks the Truth. Yet, primarily, Truth is not 16
thought into existence but is known because it
is. Much thinking, conforming thought to
spiritual ideas, makes possible the knowing of
Truth. Analysis of ideas is always in order. 20
This makes for clarity of thought. To think
so as to attain to understanding is not vain
repetition, for it makes for substance and
power. 24

Much energy can be wasted through talking
and thinking. Vain repetitions of both thought
and words make for waste. They are ofttimes
the result of lack of control of thought. 28

- 1 Thought control makes for word control, and
eliminates vain repetitions. Man's contact
with the Inner Spirit is governed by his outer
4 development. Hence, the necessity of aligning
the forces of the natural man so as to bring
every thought into captivity to Truth.

- The need for prayer is in Man. It is not
8 the thing that is needed, but the qualities back
of the thing that need to be gained. All outer
things symbolize inner qualities. The gain of
the inner qualities is the connection of the
12 natural world with the spiritual. Through this
unity one makes contact with God, which is
the true prayer. Man is not expected to work
hard for his needs as though God were unmind-
16 ful of them. When Man is mind-full of God
God is Mind-full of him and his needs. Prayer
is the capacity to acknowledge the presence
of God in one's life and affairs. God supplies
20 man's needs in Divine Law. While this Law
has its operation, by means of the things of
the natural plane, this is only the case in
mortality. When the without becomes as the
24 within, the actions of God will express directly
in the life of Man, free from the delusions
of sense or the playthings of mortality.

- God is not deaf that man needs to shout his
28 repetitions over and over. It is man that

needs to have an ear that hears. To hear is 1
to receive what is given from the Within, from
the Spirit. To hear implies obedience to what
is heard. One is not to be a hearer only but 4
a doer also. Prayer, the means by which one
becomes receptive to God, fills man with
illuminations of Spirit to be put into practice
in the Life. 8

God's need is to manifest the Man that was
created. Man's need is to be conformed in
forces of consciousness to the Laws of Being
(God), by which the Qualities of Being may 12
express. Prayer is for the purpose of estab-
lishing equality with God in the consciousness.
When one attains to the proper spirit, he
communes with God without the need of 16
thoughts or words. This connection is not in
vain for it yields its spiritual results. An ego,
connected with God, becomes a Light by
which the Qualities of God are projected into 20
the race. In this is the love of the neighbor
genuinely expressing. The love of the neigh-
bor follows in sequential order the conforming
of the forces of the spirit, soul, mind, and 24
body to the love of the Lord of the being.

Those who know not God supplicate, exhort,
petition, beg, and implore the attention of
God. These are the characteristics of heathen. 28

1 It does not matter if people are found in the
churches of the world thus praying, they are
heathen, nevertheless. They are full of vain
4 repetitions that make for repeated difficulties
in the race. Vain repetitions apply to all
things repeated that someone may learn a
needed lesson. If mortals were apt scholars,
8 they would learn their lessons in the first
experience. But, because they are not devel-
oped to the capacity to understand the Laws
of Being, they repeat many things, engender-
12 ing waste and discord in the race.

Vain repetitions are due to lack of contact-
ing the spiritual import of words. This
capacity is not present until one is spiritually
16 unfolding. Hence, those on the natural plane
of progression, who cannot discern spiritual
things, indulge in vain repetitions. These are
for purposes of developing understanding and
20 belief. Waste is incidental to growth. To
worship God in Spirit and in Truth is not in
vain. Anything is vain that does not bring
forth a godly result; or that does not make
24 for advancement by which one can contact
the Spirit.

Material living is vanity. All is vain that
does not make one conscious of his-her god-
28 hood. Karma is vain repetition on the plane

of living; sowing and reaping again and 1
again, because experiences are not spiritually
comprehended. Yet, consciousness cannot
comprehend anything spiritually until 4
through repeated processes of growth it is
made capable. Because of this necessity of
development, there is much vain repetition.

When one has become spiritually conscious, 8
vain repetitions may cease. Then it is that
one thinks in Truth, speaks in Truth, acts in
keeping with the underlying Principles. Con-
served in the Laws of Being in all one's forces, 12
one becomes an agent in the Hand of God, by
which the powers of God may be projected
into the race and into the universe. No one
attains the godly alignment for himself. Man 16
is not his own but is Christ's, when align-
ment with the Laws of Being has been made.
This alignment is a result of spiritual pro-
gression and is known to one so positioned. 20
Such an ego is through with vain repetitions.
Living his last lifetime on this plane, he
becomes a Standard Bearer for the next order
of progression. He raises the ensign of Truth, 24
lifts aloft the Principles of Being, pointing all
to a God-ordained goal. Culminating his-
herself consciousness in universal service, all
debts to God and man are paid. Such an ego 28

- 1 goes free forever more! Such an ego enters
into eternal life, being freed from the neces-
sity of vain repetitions of birth and death.

4 MEDITATION

- I say what I mean and I mean what I say.
Words are means by which energies are
disseminated, therefore, I speak in recogni-
8 tion of their power.

I pray in Spirit and in understanding also.

Lesson XXVI

THE SILENCE

The Silence is a name applied to discipline 1
and prayer. It is the capacity to find the
Secret Place of Being and to commune with
God in the Holy of Holies. The Secret Place 4
of Being is in the throne of God within the
consciousness of Man. When one has stilled
the activities of the outer man, those of mind
and soul and will, one may enter the Silence 8
and commune with God.

Going *into* the Silence is a discipline by
which one becomes centered in the within.
This is superseded, when advancement per- 12
mits, with going *in* the Silence. To be active
in the Silence is the unceasing prayer, the
acme of all discipline in relation to prayer.
Going into the Silence implies being out of 16
the center of Being at times. To be out of
center is to be involved in the forces of cir-
cumference and to be separated from the
controlling Powers of God. 20

All are out of center of Being until they
attain consciousness of the within. This is
attained by turning away from the material
comprehensions of life and discerning the 24
spiritual qualities back of the natural world.

1 When one walks with God, seeing all things
in relation to the Creation, both good and evil,
one goes *in* the Silence; that is, is active in
4 the Spirit. This is not a constant thought of
God and the relation things bear to Him-Her,
but it is a state of being; an alignment of the
forces of consciousness to the Principles, by
8 which one is controlled from within. Spirit-
uality, when actually identified, is the natural
expression of the ego. To be so identified is
to be in the Silence, to dwell in the omni-
12 presence of the Most High.

The purpose of Silence is to become
centered in the Principles of Being; to contact
them within and to feel their power and pres-
16 ence. To attain any goal or purpose, one must
pass through the discipline necessary. The
discipline associated with the Silence is not
the Silence. The Silence is what the name
20 implies; nonaction, a resting in the Presence
of God, without any sense of obstructions
from the self-consciousness. The Silence is
not an unconsciousness, but a living con-
24 sciousness gained; a unity of God and Man
so that there is only One.

Four steps enter the practice of the Silence,
viz., Relaxation, Concentration, Meditation,
28 Realization. Relaxation pertains to the body,

Concentration to the mind, Meditation to the 1
soul, and Realization to the spirit. The four
departments of consciousness, viz., Spirit,
Soul, Mind, and Body, united as One, is the 4
Love of God in expression. This truth is set
forth in the first great commandment, given
by Jesus, by which the love of the neighbor
is also gained. Oneness of the four departments 8
of one's being is the Christ Consciousness.
This is identified when one is in a state of
ceaseless prayer. It is a constant abiding in
the Secret Place of the Most High, being 12
governed by the Wisdom and Love of Divine
Being.

Relaxation pertains to ease of body and
mind. It has its outer and inner expression. 16
Outwardly, it pertains to a position of body
that makes for comfort and ease. One may
lie or sit in the practice of relaxation. It is
a great art to properly relax; to be able to let 20
go of all things and rest in the consciousness
of God. Like all steps in relation to anything,
their perfection is not attained until the goal
sought is gained. When the silence is gained 24
then it is that one is perfectly relaxed, and
is resting upon the bosom of the Father-
Mother.

Relaxation is something that anyone can 28

1 practice, regardless of spiritual discipline.
When the body is relaxed, the mind gives up
its burdens, and the energies of the organism,
4 both nervous and circulatory, flow more
perfectly through the body. When natural
relaxation is coupled with a spiritual purpose,
one receives the harmonizing influx of forces,
8 superior to those of the natural organism, and
in this is great rejuvenating power. When in
the practice of the Silence, one is relaxed,
letting go physically and mentally, he is ready
12 to lay hold of spiritual ideas or Principles of
Truth, and to begin to concentrate. It is well,
when sitting, to place the feet flat on the floor,
raise the head and mind as in prayer, sit
16 upright with chest lifted. One cannot take a
slouchy physical position and relax. Yet, the
practice of a proper physical position of the
body, when sitting, lying, and standing, is an
20 omnipresent relaxation that is to be encour-
aged.

Contemplation of spiritual ideas is an outer
practice of the Silence, common to mental or
24 metaphysical workers. When carried to a
climax, if the development of one permits,
one may be opened to spiritual illuminations,
by which Principles of Truth are known.
28 The contemplation of spiritual ideas, in the

practice of the Silence, and the centering in 1
Principles of Truth, are two phases of expres-
sion. Those mentally developing dwell on
spiritual ideas (mentally) while those spirit- 4
ually unfolding dwell on Principles of Truth.
Whatever be one's plane of progression, of
that will be the nature of the practice of the
Silence partake. This is as it should be and 8
makes for the highest expression with the
least confusion.

Concentration consists of centering one's
attention to spiritual ideas or to Principles of 12
Truth. To keep the mind stayed on the ideas
or Principles, to the exclusion of all other
forces, is true concentration. But, before true
concentration can take place, one must meet 16
and subject to the ideas or Principles upheld
in mind, all forces that present themselves at
this time of practice.

One is not expected to disregard the multi- 20
tude of thoughts and impressions that intrude
upon the consciousness when one seeks to
enter the Silence. These are to be met in
such a way as to subject the opposing or 24
dissenting forces to the qualities held in mind.
Even though the invading forces be harmless,
anything that seeks to detract attention from
the ideas or Principles concentrated upon, 28

- 1 dissipates the forces to be centered, and must
be dealt with intelligently. When one intelli-
4 gently comprehends any force of feeling or
thought it is no longer an agitation to the
consciousness; and ceases to attack one when
the Silence is being practiced.

- The capacity to bring every thought into
8 captivity to Truth is righteous concentration.
This is thought-control. This control is not
alone attained when trying to go *into* the
Silence but is to be a continual practice.
12 When all thought and feeling forces are
subjected to Truth, thought and emotional
control are identified, and one is in a state
of ceaseless prayer. Then one goes *in* the
16 Silence, no longer needing to practice the
formality of discipline, indicated in going *into*
the Silence. Life itself is a prayer—a con-
tinual communion with God, not as by
20 thought of mind or by words of mouth, but
by a state of being; by which the forces of
consciousness are aligned to the Principles of
Being (God).
24 Meditation, the third step in the practice
of the Silence, is so interrelated to the second
step, Concentration, that it can hardly be
separated. Yet, Meditation, in its reality, is
28 not possible until thought-control, in relation

to concentration, is worked out. To meditate 1
upon ideas and Principles of Truth one must
be freed from all opposing and dissenting
forces. True meditation is not a thinking 4
upon ideas and Principles, but their operation
in consciousness so that the Mind of
Christ thinks man. When this is identified,
it is not man who lives, but the Spirit of God 8
in him.

The purpose of the practice of the Silence,
in any and all of its steps, is to attain to the
realities underlying them. It is not to become 12
proficient in meditation that one meditates
nor to become efficient in concentration that
one concentrates, but to attain to union with
Principles of Being; by which one will not 16
need to pray in any outer sense. Prayer is
a practice by which one makes connection
with God; but when this connection is made
and one comes to dwell in the presence 20
of God, all these formalities give way to
their realities. Spiritual being is then brought
forth, not in the will and work of man, but in
the Will of God. 24

Meditation makes for spiritual illumination,
if one is sufficiently advanced in selflessness
to be opened to the inspirations of the
Almighty. With the entrance of the qualities 28

- 1 and emanations of Divine Principles, the
mind and soul are opened to ideas and feel-
ings that transcend anything begotten in the
4 mind of the flesh. If the mind of the flesh
governs one, he may relax and concentrate
and meditate in outer ways, but it will not
bring spiritual unfoldment. To spiritually
8 unfold, one must contact the Mind of the
Spirit. This is possible only when the thoughts
and emotions, developed on the sense plane
in the mind of the flesh, have been subjected
12 to ideas and Principles that supersede them.
When the Mind of the Spirit dominates the
consciousness, one may be instructed into the
things of the Spirit.
- 16 Realization, the fourth step of the Silence,
is the capacity to be convinced without effort
of the truth of ideas and Principles meditated
upon. It is the witness of the Inner Spirit of
20 the Truth held in Mind. Realization is the
spiritual reality of soul conviction. It involves
the feeling also. It is not enough for one to
think that something is true; he must know
24 it. Even so, in the Silence, it is not enough to
hold in mind what one believes to be the
Truth; this must be witnessed so as to produce
an eternal conviction. It follows, that if one
28 is not able to witness the Truth, not having

brought the forces of the mind of the flesh in 1
subjection to the Mind of the Spirit, there is
no realization nor inner witnessing.

One may come to a realization in the outer 4
mind without ever touching the Mind of the
Spirit; in this is no evidence of the presence
of Truth. What one believes in today, in 8
the outer mind, may have passed from con-
sciousness tomorrow. Realization, associated
with prayer, is a conviction that is not from
the mind of man. It is an operation of Divine 12
Principles by which one is made to know.
Once knowing any Truth, no outer force or
agitation can ever separate one from the Wis-
dom of God, with which is the Love also. To 16
know the Truth is to know that one knows,
for it is not known of oneself, but through
the Spirit of God (Christ). Men know the
things of men through the outer mind; but 20
the things of God no man knows except
through the Spirit of God.

When one has advanced through these steps
of discipline, so as to be in thought and 24
emotional control, one is opened to spiritual
illumination by which one comes to know the
Truth. Hence, the steps of the Silence are not
practiced, by which, one attaining the Secret
Place, may tell God that a new automobile or 28

1 a winter coat is needed, but that one may be
opened to the Principles of Being, and come
into the knowing of Truth. The Truth known,
4 sets up its own Laws by which the reality of
Being, spiritual man, is brought forth.

Man does not pray in order to get things,
though he is permitted to enjoy this outer
8 aspect of prayer that he may come to know
there is a God that controls the affairs of men.
But the control of the affairs of men is super-
seded with the control of the forces of man,
12 himself, by which God can bring forth the
Son-Daughter (image-likeness) of Him-Her-
self.

To be silent before God is to be receptive
16 to the influx of Creative Force, all obstructions
to the action of God having been removed in
the death of the self-will and love. The goal
of the practice of the Silence is that man may
20 become negative to God, thus receiving the
influx of the Powers of God that will give him
spiritual birth and eternal identity. All the
opposing forces of the consciousness are
24 brought into captivity to Christ in one who has
entered into the Silence of his own being. It
is in the Secret Place of the Most High, within
the thrones of one's own being, that the Prin-
28 ciples of God unfold to manifest the righteous

spirit and body. One *in* the Silence is being 1
begotten in the image and likeness of God.
This is the ultimate purpose of prayer.

MEDITATION

4


I am silent before God, receptive to the
action of Divine Will.

I go in the Silence, continually beholding 8
God's Presence and Power.

Not by might nor by power, but by the
Spirit of God within, am I spiritually born
and manifested in reality of Being.



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